

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXX.—NEW SERIES, No. 1226.]

LONDON: WEDNESDAY, MAY 19, 1869.

PRICE { With Supplement. } UNSTAMPED .. 5d. STAMPED 6d.

CONTENTS.

| | | |
|-----------------------------|----------------------------|-----|
| ECCLIASTICAL AFFAIRS: | The Parliamentary Ses- | 477 |
| The Settlement of Religious | Liberty in Spain | 465 |
| Eccelesiastical Notes | | 466 |
| The Irish Church Bill | and the Lords | 467 |
| Religious and Denomi- | national News | 467 |
| ANNIVERSARY MEETINGS: | | |
| Congregational Union | of England and Wales | 468 |
| London City Mission | | 470 |
| United Presbyterian | Synod | 470 |
| Primitive Methodist | Missionary Society | 471 |
| Peace Society | | 471 |
| Religious Tract Society | Parliamentary Intelli- | 473 |
| gences | | 474 |
| Election Intelligence | | 475 |
| LEADING ARTICLES: | | |
| Summary | | 476 |
| The Permissive Prohi- | bitory Bill | 476 |
| LITERATURE: | | |
| The Life and Newly- | Discovered Writings | 480 |
| of De Foe | | 480 |
| Lecky's History of | Morals | 481 |
| The Rector and his | Friends | 482 |
| Brief Notices | | 482 |
| Court, Official, and Per- | sonal News | 483 |
| Miscellaneous | | 483 |
| Gleanings | | 484 |
| SUPPLEMENT: | | |
| Home Missionary | Society | 489 |
| London Missionary | Society | 490 |

Ecclesiastical Affairs.

THE SETTLEMENT OF RELIGIOUS LIBERTY IN SPAIN.

We described in this journal a few weeks since, some particulars of a debate in the Spanish Cortes upon the Constitution of Spain. As was hinted at the time, while it was almost impossible to exaggerate the character and the immediate effects of the speeches of the principal orator on this occasion—Senor Castelar—it was quite possible to imagine that the final result of the legislation of the Cortes would not be in exact harmony with Senor Castelar's sentiments. Revolutions are now almost proverbial for producing both great statesmen and great orators; but it is very seldom that either the orator or the statesman is found to express the whole and settled mind of the people. They are the product of hitherto latent forces, which have been kept down by stress of law. The weight of superincumbent legislation being removed, they start up with extraordinary power and brilliancy and light. They are not a growth so much as they are a symptom of repressed liberty of growth. Pym in the English Commonwealth, Mirabeau in the French and Castelar in the Spanish Revolutions, are, as nearly as possible, very similar men placed under very similar circumstances. The English Commonwealth never realised Pym's glowing ideal; the French Revolution fell far below Mirabeau's standard; and the revolutionists of Spain are, as a body, clearly unwilling to accompany Castelar to the whole extent of his magnificently conceived programme of "Liberty, Equality, and Fraternity."

Senor Castelar delivered his first two memorable speeches at the commencement of the discussion upon the new Constitution of Spain, and before the clauses relating to ecclesiastical subjects could come under debate. Of these speeches it is not necessary for us to say more than we said just after they had been delivered, for they have since attracted the attention of the whole civilised world. As efforts of oratorical genius they have probably seldom been surpassed; while, at the same time, they may be acknowledged to be the most eloquent expressions of the tendencies of modern thought, of which that thought has yet found utterance. Upon the warm, impressionable, and just released Spanish nature they produced, as we described at the time, a marvellous, but yet not unnatural

effect. There is a Divinely planted instinct towards liberty of thought and feeling in every human being, Spaniards not excepted, and as soon as Senor Castelar's words reached the Spanish mind, that mind—human even more than priest-ridden—responded to them. This, the people in the fresh fervour of their enthusiasm said, is the liberty we want—liberty to think, liberty to worship, and above all, liberty from priests. It was a natural rebound from centuries of intolerable slavery of soul and intellect, but no one could have expected that such a rebound would last. Castelar's speeches remain as the promised horizon of the future. Thousands of Spaniards are thinking of them, and looking forward to the dawn of the day which shall see realised the prospect which, in his imagination, he has described. Meantime they will we imagine, be content, and under the circumstances rightly content, with the liberty which they have already achieved.

What astonishes us is the fact that more than one person has been found to be favourable to the principles which are so familiar to the Liberation party in England. In a previous article upon this subject we quoted, besides some paragraphs from Senor Castelar's speech, a memorable expression of Senor Figuera's. We have now to add more than one to these two eminent orators. The first name is that of Senor Pi Margall, who is described as the John Stuart Mill of the Cortes, and who, in a lengthened speech, listened to, we are told, with "more than ordinary marks of respect," advocated the entire separation of the Church from the State. This was on philosophical principles, the application of which, we need hardly say, was extended somewhat beyond the rather conventional application which the John Stuart Mill of England allows. After this came—on Wednesday last—the debate upon the clauses relating to religion. It was begun by Senor Echaragay, who now divides with Castelar the reputation of being the first orator of Spain. Senor Echaragay's speech was a maiden speech. The deputy is young; he has never before been heard of, and he never before opened his lips in the Cortes. But he produced a sensation which rivalled Castelar's. It happens that he is a Monarchist while Castelar is a Republican, but both the great orators are agreed as to the necessity of the separation of Church and State. Echaragay advocated that separation from all points, political, social, and ecclesiastical, but he produced his profoundest impression by describing a visit which he had recently paid to the scene of the martyrdom of the Spanish Inquisition. It appears that some excavations have recently been made in Madrid, and that in their course an old locality, known as "the Burning Place of the Cross" has been exhumed. What was found there is best described in the words of an eyewitness:—"In long dense black horizontal seams, of thickness varying from four inches to four feet, which contrast strikingly with the smooth white surface of the sandstone, these proofs exist. At first sight they look like geological strata of carboniferous origin, but examination has proved that though they are carboniferous they are not geological. They are the remains of the fires of the Inquisition. The black substance is of a soft, spongy, friable nature, and out of it the thousands who have flocked to the spot have extracted cal-

cined bones, partially burnt hair and cordage, pieces of iron, and shreds of singed garments."

Senor Echaragay visited this spot before he went to the Cortes, and brought its lessons as an illustration into his speech. His central thought was that it was impossible to impose religious unity by force, as the Catholic Church had endeavoured to do, and then he alluded to the scene which he had just visited:—

Will any one say that the theocratic power has never persecuted? Go through the street of Aucha San Barnardo, take the field, turn to the right, and there, near the statue of Daaz and Velarde, the heroes of the Dos de Mayo (May 2, 1808), you will come to the Quemadura de la Cruz. Know you what is the Quemadura de la Cruz? I will tell you. I could have wished these discussions to have taken place over that horrible spot, to see if there would be any who would then defend religious unity. The Quemadura de la Cruz is a great cutting of earth; it is, I might say, a geological cutting. Do you know what is a geological cutting? Nature opens her great book and unfolds its grand pages, so to speak, in the sides of the earth, and there we see in the orderly strata, clay, sand, slate, flint, gravel, &c. They are the lines of the great book which geology gives us to study how this planet in which we live has been formed. Well, the Quemadura de la Cruz is also a great book, and it unfolds its great dark page, which teaches a useful but sad story with its alternate layers; the Quemadura de la Cruz is also a cutting, which I can hardly call geological, but I can better call theological. In those alternate seams of the Quemadura de la Cruz you see layers of coal impregnated with human grease, and on these remains of calcined bones, and afterwards a layer of sand thrown in to cover all; and then another layer of coal, and another of bones, and another of sand, and so continues the horrible mass. Not many days since (and I vouch for the fact) a boy was probing those seams with a stick, and he drew forth from them objects of great eloquence—three grand discourses in favour of religious liberty. He drew forth a piece of oxidised iron, a human rib nearly all calcined, and a plait of hair burnt at one of the extremities. These are three very eloquent arguments. I should like the gentlemen who defend religious unity to submit them to a severe interrogation. I should like them to ask that poor rib how the heart of the unhappy Jew palpitated against it. I should like them to ask that plait how the cold sweat ran up to its roots as the flames approached it, and caused it to stand erect on the head of the victim. I should like them to ask that piece of iron, which perchance was a gag, how many doleful ejaculations, how many cries of anguish it stifled, and how it became oxidised by receiving the hot bloody breath of the victim, so that even the hard iron had more bowels of compassion and was more humane and tender than the infamous executioners of that infamous theocracy. All this, gentlemen, came from that terrible evil, the idea of religious unity.

When Echaragay said this he became the subject of a reception somewhat similar to that which Castelar recently underwent. Nothing, marvellous to say, seems to take such a hold upon the Spanish mind as this idea of religious liberty. Nothing excites them so much as denunciations of priestly persecution. He who can most eloquently express the ideas of even common humanity upon this subject is a leader; he who can give a Christlike expression to them is a hero. Echaragay, young as he is, received the homage of a leader, and among those who went to do that homage was Castelar himself. Then Castelar rose, and in a speech which we are told was listened to with breathless attention, proceeded to examine the relations of religion with politics. How happily he apologised beforehand for any vehemence of expression:—

Gentlemen, if any hard word, if any inconvenient phrase, if any theory more or less venturesome, has proceeded from my lips, or has proceeded from these benches, attribute it not to our desire, but to the necessity which spirits so long enslaved and forbidden to express their ideas feel of giving utterance to them, when they find themselves playing, for the first time, upon the shores of liberty. The responsibility of those irreverences of language, in my opinion, more than upon us, recoils upon those religious magnates—those episcopal and archiepiscopal magnates—who in former times, which we ought to record for our experience, although not for our revenge, forced the hand of the arbitrary powers to persecute and stifle thought in the weak, and who had not one word of reprobation or of censure to condemn the

disorders and cruelties of the strong. Those artificial chains have been broken. Thought rushes forth restlessly and promiscuously, like the lava of the volcano.

Next he went on to enforce the fact that such a thing as religious dissent existed in Spain.

In Spain, for reasons, either philosophical or moral, there are those who dissent from the religion of the State. Those who oppose the idea of the religion of the State have taught two things to the Conservative parties who are those who are destined sooner or later to rule, whatever may be the form of government—namely, that representative laws amount to nothing; and secondly, that after four centuries of Catholic unity and religious intolerance—after a gagging of the press which prevented the depth of the conscience to be seen, thought has come forth like the eruption of a volcano, and that the work of the committee is justified, for there are those in Spain who have separated themselves from the religion of the State! Now, gentlemen, I direct myself especially in the first place to the Absolutist. How can you avoid these differences? What means would you employ? These are the ancient measures, the measures which the Cardinal Archbishop of Santiago called the *vieja gab*. Would you burn the dissentients as they burnt the philosophers, and the Protestants? Would you expel the dissentients as they expelled the Jews and the Moors? No! You cannot employ the ancient measures! Would you employ the modern measures, that is to say, that he who is not a Catholic shall not be a public functionary, cannot exercise civil or political rights? Then you would have to place in this constitution general exceptions for those who do not profess the religion of the State? Know you what once succeeded when consciences were persecuted, when thought was stifled, and when they wished to rob a whole race of its rights? That race took its Bible, its book of religion, embarked in a vessel, crossed the seas, arrived in America, and there founded, under the heaven God concedes to all beliefs, a new temple for their new faith!

Next he combated the idea of any one religion absorbing all absolute truth:—

What says Catholicism? I am the truth! Make me the only religion, make me the privileged religion, for I am the truth. Well, gentlemen, have not all other religions said the same? With this thought have they not justified all the crimes of all the theocracies? I am the truth, said Paganism, and it gave the hemlock to Socrates, and Socrates died between the mockings of the people and the railway of the stage. I am the truth, said Judaism, and it nailed up Jesus, and when the leaders of the people went through the field of Jerusalem in that sublime hour of His sublime agony, they said to Him, "If thou art the Son of God, come down from the cross!" I am the truth, said Protestantism, justify the execution of Servetus, and the severe, the real, the implacable Calvin enjoyed himself at Servetus's agonies, and while he died gnashing his teeth in the eternal agony of fanaticism. I am the truth, has also said Catholicism, and it has ruined and impoverished Spain in the name of a religion of peace and mercy. Thus, gentlemen, to religious intolerance, that eternal molester of the human conscience, instead of that youthful humility whose heart only beats to love, and whose lips only open to bless—the inquisitors of the theocracies have ever offered, like the idolaters of the ancient gods of India and America, human sacrifices. But, concede for a moment that Catholicism is true: I ask is it right to impose a true religion by force? Here from these benches many venturesome propositions may issue; I will not deny it. They have issued at times from my lips; I confess and I feel it. We have come here hot from the press, hot from the tribune, hot from the college. More than as statesmen, we have come here as men of thought, and we have heeded more the voice of our consciences than our social interests. But I ask if ever there has issued from these benches a proposition so scandalous as that which has issued from those benches (pointing to the bishops), when a high dignitary rose and said, "Here are three millions of signatures of persons disposed to die in the defence and sustenance of religious unity"; that is to say, here are three millions of persons disposed to rebel against you senators, and like the ancient soldiers of the old religions, like the soldiers of Omar, to impose their belief on the other Spaniards by force! The human conscience and the mind reject this idea, and protest against it.

Castelar is not a professed Protestant—his proclivities are Catholic if anything, but how he understands the religious idea may be gathered from what follows:—

Gentlemen, religion, like morality, cannot be true for the life if it is not also true for the conscience. Religion cannot work on our will if it does not first work on our understanding. What does religion do? It blesses the cradle, guides the first dawn of the intellect to the truth and the first steps of the life to the good; purifies the heart so that our first loves shall not be as the corrosive poison, but as a liquor full of the sweetest scents; tightens the bonds of the family, not only by the voice of conscience and the sentiment of affection, but by the community of beliefs; places the note of the infinite in art, and the light of the absolute in science; converts the love of country into a worship, and the life of the citizen into a priesthood, and, when the exigencies of society require it, into a martyrdom; and when we approach our last hour, and draw near to the abyss of eternity, sustains and consoles us, promising that our good deeds shall not perish, but shall remain throughout all time, bound up in the human spirit, and promising us also that the essence of our life shall not evaporate, but shall ascend from region to region until it loses itself in the bosom of its God.

Over all the external operations of force as regards religious worship and observances Castelar then went. After reviewing the history of the world, he described the whole as a struggle between the Church and civilisation. Then he turned to Canon Manterola, who had defended even persecution, and closed his speech in these words:—

"If I were a priest if I were a cleric, like his

excellency; if I represented any of the Christian titles, as in some moments this Chamber by the questions treated of in it may be said to be converted into a temple and its ministry into a priesthood, I would lift up my hands to God and say, "Bless the legislators who are seeking to establish religious liberty, which is part of Thy love; bless the legislators who are seeking to reconcile all classes and peoples; bless those legislators, for before them there are no, as there are not before Thy Majesty, Jews or Gentiles, but men; bless those legislators who seek to realise the grand ideas which emanate from Thee, and to establish upon the face of the earth those two essential principles of Thy perfect and incommunicable Being—Thy Love and Thy Justice."

The Cortes voted in the evening of the day upon which this speech was delivered. Two clauses were under discussion. The first was in favour of the maintenance of the worship and ministers of the Catholic religion. This was carried by 176 to 40. The second was in favour of religious liberty and toleration for all creeds, and this was carried by 164 to 40. The limit which religious liberty has now reached in Spain corresponds, if our information is correct, with that which England reached after the abolition in 1828 of the Test and Corporation Acts. As far as sentiment goes, the Spanish mind appears at present to be in advance of the English mind at that period, for we very much doubt whether forty members of the House of Commons would, in 1828, have voted against the Government maintenance of the Protestant religion.

What has now been accomplished in Spain is parallel to that which has, almost at the same time, been accomplished in Austria. The value of both achievements—sudden and great as they are—must wholly depend upon the permanence of the ideas which regulate the present governments. It is, on the whole, favourable to the future peace and liberty of Spain that the members of the Cortes have decided for monarchy rather than for republicanism or democracy. If the pendulum oscillates extremely in one direction, it will oscillate quite as extremely in the other. The Spanish Cortes have, we think, been guided by a right instinct in choosing a monarchy, but if that monarchy should fail to secure liberty, we can gather from these debates on the religious constitution that Spain possesses men who, in firing the people with their eloquence, can at the same time set fire to the throne, and see it and all symbols of an unjustly exercised authority burnt to ashes, rather than religious liberty be endangered. So far as the present Government is concerned, liberty and tolerance are settled facts, and Castelar and his adherents have familiarised, and almost indoctrinated, the mind of the whole nation with perfect religious equality.

ECCLIASTICAL NOTES.

THE House of Commons having, last Thursday, virtually agreed to the Report of the Committee of the House on the Irish Church Bill, we may, at this stage, very appropriately take stock of the labour which the House has undergone. The Bill has been under discussion during seventeen sittings, five of which have been devoted to the second reading, and twelve to the consideration of the measure in Committee. Twenty-two divisions have been taken, and it is worth while to record them with their different subjects and majorities. They have been as follows:—

| | Majority. |
|-------------------------------------|-----------|
| March 23, Second reading .. | 118 |
| April 15, Going into Committee .. | 126 |
| " 16, Disestablishment .. | 123 |
| " 19, Date of ditto .. | 107 |
| " 19, Ditto .. | 111 |
| " 19, Compensation .. | 98 |
| " 22, Ditto Curates .. | 93 |
| " 22, Ditto, ditto .. | 110 |
| " 22, Ditto Organists .. | 115 |
| " 22, Motion for Progress .. | 113 |
| " 23, Compensation Lay Patrons .. | 112 |
| " 23, Corporations .. | 102 |
| " 23, Commutation .. | 100 |
| " 26, Monumental Churches .. | 100 |
| " 29, Glebe Houses .. | 91 |
| " 29, Date of Private Endowments .. | 86 |
| " 29, Ulster Glebes .. | 103 |
| May 3, Sale of Tithes .. | 148 |
| " 4, Maynooth .. | 128 |
| " 6, Maynooth .. | 126 |
| " 6, Motion for Progress .. | 170 |
| " Individual Compensations .. | 107 |

The highest majority, 148, upon any subject dealt with by the Bill was obtained in opposition to Mr. Fawcett's amendment on May 3rd; the lowest, 86, upon Mr. Disraeli's amendment relating to the date of private endowments. The average majority has been 113. No motion that has been submitted to the English House of Commons has been carried with such great numerical majorities, or with such general agreement of opinion amongst the members who have contributed to those majorities.

There are two movements on foot just now for the reform of the Established Church, but neither movement appears at present to receive much support. One appears to be more distinctively of a defensive, and the other of an aggressive character. The first was embodied in a conference held at Willis's Rooms on Wednesday last, when Mr. J. C. Colquhoun occupied the chair. It had specific reference to Church discipline, and to the future organisation of the Church for the defence of what are considered to be its order and its principles. Several subjects were discussed. The first had relation to Diocesan Conferences or Synods, and the general opinion of the meeting seemed to be against them, especially against a Synod of laymen and clergy, by which, said Mr. Dalton, who opened the discussion on this subject, the clergy would not care to be bound. The next subject referred to the defence of the Church against "Rationalistic and other doctrinal views plainly opposed to her articles and formularies," and it was agreed that a special fund should be raised to oppose Ritualism. What could be done to arouse the Protestant feeling of the country was the next subject, upon which Lord Oranmore spoke strongly in favour of the united action of clergy and laity, and it was stated that if the bishops did not use their powers to stop illegal practices, proceedings would be taken in a criminal court. It was curious to observe at this meeting, that while there was a strong feeling against the admission of the laity to anything like power, there was an equally strong feeling in favour of securing their help in maintaining the privileges of the clergy.

The second meeting was also held at Willis's Rooms, and was presided over by Lord Ebury. At this meeting a Church Reform Society was established, the objects of which were defined to be the modification of the Acts of Uniformity, the reform of the Ecclesiastical Courts, the reform of Church patronage, and the amendment of the Prayer-book. The Rev. J. Glyn, rector of Witchampton, was the principal speaker, and in advocating the proposed objects of the society, remarked that "the Church was dropping ashore, and if they were not careful they would find that the anchor was not sufficiently strong to hold the ship." The drift of the remaining speeches was in favour of the Protestant character of the Church, but Mr. C. Buxton, M.P., added a word in support of the Establishment being provided with "a real parliament of its own"—that is to say, we suppose, with a Convocation possessing authoritative powers. It appears to us that this society is established a generation too late. We unfeignedly admire the aim of its promoters to abolish the abuses of their Church, but we imagine that the nation, if once the subject of Church reform should be fairly brought before it, will scarcely rest satisfied with the mere abolition of abuses. The difficulty in which Lord Ebury and his coadjutors are placed is a remarkable one. They cannot agitate before the public without furnishing the Liberation party with weapons against the Establishment as such, and they can accomplish nothing without agitation.

We suppose that the meeting of the archbishops and deans, at Lambeth Palace, last week, must be described as the meeting of another Church Reform Society. Three meetings of a somewhat similar character in one week; can anything be more significant? The *John Bull* professes to give an authentic report of what took place at Lambeth Palace. The meeting was opened by the Archbishop of Canterbury, who urged action on the ground that institutions must be in a very bad way that feared to be reformed. The subjects discussed were the increase of the Episcopate and the reduction of the Cathedral system. There was good feeling shown in the discussion, but apparently very little unanimity of opinion. It being quite clear that the object of the meeting was to provide new bishops at the expense of the deans and chapters, it is not at all surprising that all the deans could not see their way to such a consummation. We are not informed as to whether the deans suggested that the required new bishops might be provided for by the reduction of the present Episcopal Establishments, but it is quite certain that neither of the archbishops threw out a hint in that direction. Taking all things into consideration, it appears to us to be quite clear that the meeting is preliminary to another Bill to be brought

into the Lords for the increase of the Episcopate, and that it has special reference to Lord Lyttelton's lately rejected measure.

The meetings of the Congregational Union have terminated. They have, we believe, been more numerously attended than any previous gatherings of this body. Last week we reprinted their proceedings at their commencement, and this week their proceedings at their close. Mr. Dale's paper, the doctrine, tone, and purpose of which commands all our sympathy, was not a paper to excite discussion, but rather private thought and meditation. The episode which followed is best dismissed without remark. The meeting on Friday was mainly of a practical character, relating to the incomes of the ministers. Mr. Statham's paper on the necessity of a Sustentation Fund was listened to with great interest, and its proposals evidently secured large approbation. The discussion which followed was conducted in a remarkably open spirit. The general attack upon some of the wretched incomes which some ministers receive was just what it should have been. We are glad, however, that this meeting was alive to the dangers of centralisation and patronage. The proceedings upon the relations with America, the Irish Church, the Licensing System, Education, as well as the admirable meeting at St. James' Hall on Friday, indicated that the Congregational Union has sympathies which are now as broad as they are intense. Our readers will find the meetings of the London Missionary Society, the City Mission, the Home Missionary Society, and the Peace Society—is not that a religious society too?—fully reported in our columns. Our own impression of the results reported at these assemblies, and of the character of the meetings, leads us to believe that never was the aggressive element in Christian life stronger than it is at present.

The proceedings in England with respect to the Irish Church have suggested to some persons in the East Indies that which is good for Ireland must be equally good for India. The *Madras Athenæum* of April 7th has, therefore, an article upon Disestablishment in India. We quote from it the following:—

Now there may be no churches in India empty as there are in Ireland, with chaplains highly paid attached to them; but the essential ground on which disestablishment is now based makes the empty church only an extreme case of an injustice which would remain if the churches were full. The question raised is whether or not the Church is the Church of the people. Its application to India is, whether it is just and honest to the tax-payers of the country to support an Establishment which the majority of the tax-payers not only do not want, but really despise. If we are to behave to India as we behave to Ireland, if the current of opinion on Establishments is not shortly to recoil, then the India Church Establishment must go, and members of the Church of England, equally with the members of the Church of Rome, and the followers of Wesley, will have to support their own churches and their own clergy. The injustice is not an injustice to natives only, it is an injustice to every man who does not want the services of a chaplain. It is an injustice not restricted to Wesleyans, to Roman Catholics and Dissenters, but it is the greatest injustice of all to members of the Church of England who do not attend the Government churches.

THE IRISH CHURCH BILL AND THE LORDS.

The second reading of the Irish Church Bill is expected to take place in the House of Lords about the 14th of June.

The *John Bull* understands that, on the motion for the second reading of the Irish Church Bill in the House of Lords, the Earl of Derby will move that it be read a second time that day six months. Surely this announcement must be at the least premature. The meeting of Conservative peers is not to be held until after Whitsuntide, probably, as a matter of Parliamentary etiquette, not until after the bill has been sent up to the Lords, and it is unlikely, therefore, that Lord Derby would anticipate the action of the party to which he belongs by himself deciding upon a course so important as that rumoured. The London correspondent of the *Scotsman* says:—"It is now considered as almost a settled matter that the Lords will read the Irish Church Bill by a large majority, and will in committee make amendments on several clauses, especially that relating to the purchase of glebe lands, with the general result of leaving the Church more money. But there is a strong feeling of confidence that the two Houses will come to an arrangement on the point likely to be raised."

It was resolved by the permanent committee at Dublin to send a deputation to London to ask the Lords to reject the Irish Church Bill, but at a full meeting on the 6th a resolution was carried, by a majority of one, to the effect that Lord Cairns, who is now in Dublin, should first be consulted. This resolution was adopted, 24 voting for and 23 against it, the chairman, Sir J. Napier, refraining from voting either way. A deputation waited upon Lord Cairns on Friday, the majority of whom urged the rejection of the bill, but whether his lordship encouraged them to expect such a course has not transpired.

THE BURIAL QUESTION.—We understand that, at the request of an eminent Conservative statesman, the Church Institution will probably draft a bill to

meet any real hardships of Dissenters in not being allowed burial in churchyards. Its chief feature, we believe, will be the establishment of a burial-ground in every union where any service may be used. It has been pointed out that many Churchmen, whose parents and ancestors were Dissenters, have an equal grievance in not being able to have burial by the side of their relatives solemnised according to the rites of the Church.—*John Bull*.

SUDDEN DEATH OF DR. MASSIE.—The death, at the age of 70, of the Rev. J. W. Massie, D.D., LL.D., is announced as having occurred very suddenly at the house of Captain Fair, Kingstown, Ireland, on the 8th inst. The rev. gentleman was well known, not only from his connection with the Congregational body as one of its ministers, but as having taken an active part in many public movements of the day. He was a prominent advocate of free trade during the anti-corn-law agitation, a supporter of the anti-slavery movement, as well as of the union and emancipation societies formed during the American war, and more than once visited the United States in connection with those questions.

CHURCH REFORM.—Lord Ebury is of opinion that the Church of England is dropping ashore, and that if its members are not careful they will find that the anchor is not strong enough to hold the ship. His lordship made this remark on Thursday at a meeting held at Willis's Rooms to start a new Church Reform Association. Lord Ebury was supported on the occasion by several well-known liturgical revisionists, both lay and clerical, and by Mr. Charles Buxton, Mr. T. Chambers, Mr. Briscoe, and other members of Parliament. Liturgical revision, Lord Ebury does not hesitate to avow, is the main object of the new association; for he said that unless they could get the Prayer-book revised, all their efforts to improve public worship would be in vain. What is sought is, of course, the excision of all those passages which assert the doctrine of sacramental grace, and which High Churchmen consider as of fundamental importance. Other objects sought are the reform of the ecclesiastical courts, the removal of the abuses connected with patronage, and modification of the Act of Uniformity. The meeting was afterwards addressed by the Rev. C. Glyn, Messrs. T. Chambers, C. Bushon, and other gentlemen, and an illuminated address was presented at the close to the chairman.

A HANTS CLERGYMAN ON MR. GLADSTONE.—The following are extracts from a letter addressed to the Prime Minister by the Rector of Bishop's Waltham, the Rev. W. Brook:—"It is an old trick of the Jesuits to choose good names for doing the worst things, and that is just what the Government is now doing. Under the name of 'Liberality' you are abusing your power to put down the Protestant religion and liberties of England! But if Christian Englishmen can prevent it, God being their helper, you shall not do it. There are thousands and tens of thousands throughout this kingdom whose daily prayer it is that the counsels of Ahithophel may be turned into foolishness, and we have faith in God that, with the House of Lords and our gracious Sovereign the Queen to stop you in your reckless and revolutionary career, your conspiracy against the faith and freedom of the empire will be exposed and crushed. The time may not be far distant, sir, when 'the vile person shall no more called "liberal"; and I am much mistaken if this last act of our "Liberal" Home Secretary, undertaken at the bidding of your priestly masters, does not do much to bring matters to a more speedy issue with your measures and your Ministry than you may desire. . . . You are committing sacrilege, you are teaching the people of this country to lie and to steal; you are suborning our gracious Queen to perjury, and these are vile things to do. Retribution must come down upon you for doing them. . . . It will be a consolation for me before I minister to the Lord's table to-day to have lifted up my humble voice thus publicly against your sin, for I mean to take steps to send copies of this letter, when printed, to members of both Houses of Parliament."

CONFERENCE ON CHURCH AFFAIRS.—On Thursday a conference was held at Willis's Rooms for the consideration of various subjects tending to the attainment of the objects of the Church Association, which are to uphold the principles and order of the United Church of England and Ireland, and to counteract the efforts now being made to assimilate her services to those of the Church of Rome. There was a considerable attendance of lay and clerical brethren, under the presidency of Mr. Colquhoun. Deputations were present from nearly fifty towns in England, as well as from Dublin, including Bath, Birmingham, Bradford, Burton-on-Trent, Canterbury, Cheltenham, Dover, Durham, Gloucester, Bristol, Kingston-on-Hull, Kingston-on-Thames, Leamington, Liverpool, Manchester, Nottingham, Peterborough, Reading, Selby, Sheffield, Wakefield, Wolverhampton, and York. The more distinguished of the laymen present were—Lord Oranmore, Lord Fitzwalter, the Hon. L. Noel, and Mr. Holt, M.P. There was a morning and an afternoon sitting, the whole period of the proceedings lasting over six hours. The Rev. W. Dalton, prebendary of Lichfield, opened the first subject—"The course to be pursued by Protestant clergymen and laymen when invited to take part in rural-decanal chapters and diocesan synods." The Rev. W. Cadman, rector of Marylebone; the Rev. E. Garbett, vicar of Surbiton; the Rev. J. B. Whiting, vicar of Broomfield, Essex; Mr. C. H. Lovell and Mr. T. R. Andrews introducing other subjects, all aiming at the arousing of a Protestant feeling throughout the country. Several resolutions were passed, and one particularly noticeable extended the work of the association to the defence of the Church from Rationalism as well as Ritualism. A memorial to the Archbishop of Canterbury was adopted, pray-

ing the enforcement of the decisions recently given by the Court of Arches and the Judicial Committee of Her Majesty's Privy Council, with a view to the prohibition of such practices as brought about the memorable trial of Martin v. Mackonochie.

THE VICAR OF DONCASTER ON DISESTABLISHMENT.—The Rev. Dr. Vaughan, in a sermon preached in aid of the Doncaster Infirmary, spoke in the following terms on the transitional state of the Church:—"We are passing more and more—for better or worse—out of a parochial into a congregational life. We are becoming less of a State Church and more of a Free Church—if expressions once used as party watchwords may be employed, for explanation's sake, in a simple and unpolemical manner, in the sanctuary of God's house. It is not for me either to rejoice or lament, out of my own mind, over a transition as momentous as it is inevitable, and I take things as they are, and I would urge you to turn to good account the circumstances in which God's Providence has placed us. Now the lesson which I learn from this change is simple and practical. It is that the Church of each place—that the congregation worshipping in each church—must bestir itself to a livelier and more earnest interest in the management of its own concerns. I have no faith in the multiplication of Church machinery on a large scale—whether it take the form of convocations, conferences, or congresses. These things seem to me to have a tendency to distract the minds of the Church's pastors from their real work and from their alone available influence. What I desire is that the pastor of each church, acting with his own church-officers and church-worshippers, should endeavour soberly and earnestly to arouse, in his own little sphere of action, the zeal and interest of his people in the particular work of the Church, its services, its charities, and its missions, so far as that work depends—and it does mainly, soon perhaps it will entirely, depend—upon voluntary effort. The Church of England is becoming less and less national—less and less territorial—in that sense (I trust in no other) less and less national—more and more independent—more and more congregational. If there is something in this to be deplored, there is at least something to be rejoiced in. The heart of the people must be appealed to for the maintenance of the people's worship."

Religious and Denominational News.

THE REV. GEORGE ST. CLAIR, of Banbury, has become lecturer to the Palestine Exploration Fund; and, though not relinquishing the ministry, will devote his principal attention to the service of the society during the winter of 1869-70. He intends to commence the tour of England in September, visiting the principal churches of the various Nonconformist denominations, to explain the society's work, past and prospective.

THE REV. SAMUEL GREEN.—The retirement from active ministerial life of the Rev. Samuel Green, formerly pastor of the Baptist Church at Lyon-street, Walworth, was signalled on Monday last by a breakfast at the Baptist Mission-house, in John-street, Bedford-row, and the presentation to him of a testimonial of the value of £200. Of the fund from which the present resulted, the Rev. C. H. Spurgeon was treasurer, and the Rev. J. W. Todd, of Sydenham, Secretary. Mr. G. B. Woolley, of Hackney, presided on the occasion, and among the gentlemen present were, the Rev. Samuel Green; Dr. Green, of Cambridge, his brother, the Rev. Drs. Angus, Davies, and Landels; the Rev. Messrs. Bailhache, Bigwood, Kirtland, Todd, Trestrail, and Wigner; Dr. Underhill, and Messrs. Dicks, W. S. Gover, J. M. Hare, J. J. Smith, J. E. Tressider, and H. Wright. Letters apologising for their unavoidable absence were read from Mr. Justice Lush, Mr. Spurgeon, Dr. Hoby, Dr. Steane, Mr. John Mann, the Rev. Dr. Brock, the Rev. Messrs. Jesse Hobson, and S. H. Booth, and from Messrs. Bacon, Bowser, Brewster, Stephen Green, J. Harvey, E. J. Oliver, W. Price, and others. After a few introductory remarks from the chair, the testimonial was presented by the Rev. J. Trestrail, at the close of a touching speech, recalling the different circumstances under which Mr. Green and himself had been brought close together during their public life, and bearing honourable witness from constant observation to the great services which Mr. Green had rendered to the Baptist denomination, and to the general interests of the Christian church at home and abroad. In accepting the mark of esteem offered to him, the Rev. S. Green made his acknowledgments in a few modest sentences, to the effect that it was grateful to his feelings chiefly on the ground of the affectionate sentiments and the favourable opinion which it indicated on the part of so many of his brethren and friends, without, however, affecting to conceal his sense of the usefulness of such a mark of approbation and of sympathy to him as one who at the age of seventy-two has retired from regular ministerial labours. Several short speeches were made by other gentlemen. Dr. Angus took the opportunity of expressing his regret that there existed in the Baptist denomination no established means of providing suitable labours in easy circumstances for ministers too aged or too infirm to continue longer in full pastoral work. Dr. Landels and Dr. Underhill made some remarks on the same subject, and a hope was expressed that the hint thrown out by Dr. Angus might hereafter be productive of fruit. Besides the numerous testimonies borne to Mr. Green's character and services as a minister in his own denomination, special reference was made by Mr. Dicks to the obligations under which he felt himself placed to him for his instructive example in conne-

tion with movements of a philanthropic and ecclesiastico-political nature on the south side of the Thames, movements which he regarded as having been considerably aided by Mr. Green's zeal and courage. Mr. Hare also adverted to the firm and faithful manner in which Mr. Green had stood by his avowed principles, not only as a member of a particular denomination, but also as a Protestant Dissenter and a British citizen.

Anniversary Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The second session of the Union was held at Finsbury Chapel on Friday, the President, the Rev. R. W. Dale, M.A., in the chair.

After the usual devotional exercises, a paper was read by the Rev. CHAS. CHAPMAN, M.A., on "The Ministry among the Congregationalists"; and a resolution thereon, proposed by the Rev. EUSTACE COWDER, of Leeds, and seconded by the Rev. Mr. FLEMING, was adopted by the assembly.

A SUSTENTATION FUND.

The Rev. W. M. STATHAM read a paper on this subject, which excited much interest, and gave rise to an interesting discussion. After urging the importance of the subject, and the need for action arising out of previous resolutions of the Union, he remarked that they were moving on to a new plane of things in England.

One part of our congregational life has been a perpetuated protest from age to age against an Established Church. We shall soon all breathe a common air of freedom, and in breathing such salubrious oxygen Episcopacy, did she but know it, will herself be doubly blessed. But are we in healthy organisation as a congregational community for this new order of things? Do we not need to augment our efficiency in rural districts, to increase our cohesion everywhere, and to make every accredited minister everywhere feel that he may enjoy the nobility of his independence with the common sympathy of a Congregational Union, which is such in nature as well as name?

He had been asked to read a paper on the subject to the Congregational Board of London Ministers, and he had subsequently conferred with Mr. Galloway, who had done the same. A report on the question had been prepared by the Board, and by them submitted to the Committee of the Congregational Union. He had no hope of a sustentation fund unless it could be worked in the main through their county associations. If it were said, Why create a central fund outside of them? why not stir up each association to increased exertion? he replied that here came the need for a general fund. To stir up large Lancashire was one thing, and to stir up little Dorsetshire was another, and in their case they had more weak associations than strong ones. They wanted a general fund to which all the strong should contribute for the help of all the weak. Among the principles which should characterise the fund were the following:—That it is the right and duty of all churches, according to their ability, to render an adequate support to their own pastor, which in hundreds of cases could not now be done. That the minimum of adequate support should not be less than 100*l.*, though an arbitrary line should not be drawn, and it might not be necessary to wait until that limit was reached before dispensing the fund. Then the aid to be administered should certainly be rendered to the church in the discharge of their duty to the pastor.

It should never be a benefaction to a minister, but a grant to the church for the fulfilment of their righteous duty towards him. And then the aid should be, must be, conditional. It certainly would never do to aid all indiscriminately, without inquiry and without law. Such conditions should be simple, but definite and clear; and it would be essential to the working of the scheme that the county associations, Home Missionary Society, and distributors of funds, should be respectfully requested to coincide in the plan. Certainly the church and pastor should be in recognised connection with the county associations. Certainly the church should raise for their pastor such a sum as the distributors of any central fund might feel to be an adequate basis for them to supplement with aid; and certainly, although the suggestions may be open to the satirical criticism, that it sounds like a Cromwellian Court of Triers, the pastor should furnish to the distributors of any sustentation fund satisfactory evidence of his ministerial qualifications. But, though open to such supposed criticism, this is done in multitudes of cases now, as by the Colonial Missionary Society and the Home Missionary Society, and also by county association grants. The grants should certainly be annual, and modified as circumstances may determine, terminated at once when the recipient may prove unworthy, and not be granted to any cases in which a strictly secular calling is pursued.

These conditions would be open to modifications, and they should be carried out in connection with a "moral amalgamation" of charitable funds applicable for pastors. Then all grants and allowances whatever should be taken into account as portions of the stipend to be aided by such central board, which latter should be as representative as possible, and should endeavour to work out the end desired in closest harmony with the managers of charitable funds, county associations, and the Home Missionary Society. Finally, any grants from such central committee should be paid mainly through the medium of treasurers of county associations, and always on the due observance of the conditions. In explanation of these proposals he stated that there were more than 800 of recognised English Congregational ministers in the rural districts of England receiving

a less sum than a minimum of 100*l.* per annum, and 160*l.* for towns, the latter being perhaps proportionately the smaller allowance. What was that now—a days to support the wants of a Christian pastor, and to prevent gnawing care? Augmentation funds to the extent of 25,000*l.* already existed, in connection either with County Unions, the Home Missionary Society, other trust funds, &c., and it would only need 10,000*l.* a year more, to reach the new minimum he had proposed. He then proceeded to refer to some popular objections which might be urged. He thought that it would not—if properly worked—weakens the churches, and induce them to lean upon it, but that it would tend rather to draw out than to dry up their liberality. Then as to centralisation, that might be harmful if it were not largely representative of the whole country; but surely one large, intelligent, influential board, whose action would be before the whole Union, would be a good thing. As now administered, one minister might have grants from three funds, while another as necessitous did not apply for any. It had been said that it would create a disturbance between recipients and non-recipients of the fund; but it was not a fund of charity but of right. It was not related to the status of the minister, but to the weakness of the church. It had been objected that the whole thing would be Presbyterian in character; that it would be a Church Court affair. But it was no infringement of individual liberty. The connection of any church with the fund would be purely voluntary, and their remaining outside of it would only leave them just where they stood before. Although the Presbyterians had had difficulties with their fund, they found it contribute immensely to their general weal. It was best to receive all the good they could from every system that lay about them. It had been urged at another Union that it would lead to the establishment of fictitious congregations for the good of certain pastors; but they need not be indebted to their imagination for their facts. If such cases could be shown in connection with the working of the county associations, they would be prepared to argue about them. A sustentation fund might be expected to work in quite an opposite direction. Although it might not be acceptable to all, no one need feel aggrieved by it, for his liberty would be unaffected. If it were objected that it was injurious to the manliness and self-respect of the ministry, then Paul was unmanly, for he said, "I rejoice in the Lord greatly that now at the last your care of me hath flourished again." He admitted that the scheme was not minutely drawn; but the principles were there, and it would be impossible for the Union to do more than debate the leading features of the scheme. He cared not about what was called the genius of their system. For himself, he should be glad to see the day when he could see Independent ministers enjoying the means and occupying the status of Free Church ministers. The mode of raising means was a subordinate consideration. As they could not make by any other means than that moral influence which was silent and slow, they could not hold out much hope to the pastors who had to wait for the weekly offering millenium, however beautiful the system might be, and he for one held it to be Godlike and glorious. Mr. Statham, in conclusion, said—

Amongst the unknown heroisms of life I take it that the self-abnegations of many Congregational pastors occupy no small place. In the great revealing day many a submissive martyrdom to circumstances will put great tenderness into the Master's "Well done." It is considered undignified in them to complain now, or to be foremost in the invention of a remedy. Independence is too dear to them for them to desire even better days at its expense. They would to a man say, Long live our principles, rather than save us at their cost. But it cannot in the nature of things be that Independence is not elastic enough to meet all confessed emergencies. It is too noble in itself, and we have fought through too grand a history for it to be ashamed of it now, or to kiss it on the cheek whilst we betray its life. But Independence is not to be the honoured name covering every mistaken isolation or separation. That man is but a pirate of its flag who waves it above some little schism which is an offshoot of bitterness, or who complains of circumstances in a ministry which he may have entered without sufficient claim to discharge its trust. No: Congregationalism as a system means the confederation of Independent churches whose right to that claim has been confessed by their admission into associations. If it be objected that this is claiming too much for it, we answer that as much is already claimed and done in the name of Independence by the fact that such admission or exclusion is already practised in every county association in the kingdom; and who shall say that any Independence worth the name has been outraged by such common action? Independence can surely never mean isolation; it must to be divine have in it the idea of a true unity, and a unity that is as efficient for practical help as it is for sympathy. If Independence meant that we could not preserve all that is practically helpful to each other with the honourable independence of each church, there would be a missing link somewhere which we must search our New Testament to find. But there is no such missing link; we have it here—"Even in Thessalonica ye sent once and again unto my necessity." Brethren, in this matter let us act in the line of our already existing organisations; they are simple enough, but strong enough to bear the burden of this work. I for one do not believe from what I have read of county associations that this scheme of augmentation cannot be carried out through them without perpetual "heart-burnings, jealousies, and dissatisfactions." God forbid. "I speak as to wise men; judge ye what I say." Does your present system of augmentation in Lancashire and elsewhere breed these things? Do you not in your associate capacity weigh, judge, and adjust your affairs, increasing your love by mutual help rather than creating jealousies? It is too much to hope that this or any scheme will give satisfaction to all. It is still more to hope that this paper has put in the best light the principles it desires

to commend. We are to discuss the subject now, and brethren steeped high with facts will speak to us. We have no foregone conclusions. Brethren, may the wisest counsels prevail; may He whom we all love baptize us all afresh with that brotherly charity which "hoppeth things," and which may enable us better to fulfil the unrepented command, "Bear ye one another's burdens, and so fulfil the law of Christ," for "we are members one of another."

The Rev. EDWARD JUKES moved:—

That the secretary request the Rev. W. M. Statham to place the paper he has now read on a sustentation or ministerial augmentation fund at the disposal of the committee, to be published with the minutes of the Union.

He stated that at the annual meeting of the Lancashire County Union in Liverpool it was his pleasure to propose a resolution that not less than 100*l.* a year should be the salary of every minister in connection with the Union. The sympathy of the meeting was entirely with the speaker; that resolution was passed at once, and he believed it had been adopted and carried out from that time to the present.

The Rev. J. C. GALLOWAY said that on the suggestion of the London Board he undertook to obtain information on the subject, and applied to the secretaries of our different county and district associations for replies to a few questions. I think out of seventy circulars I was favoured in a very few days with something like sixty replies, many of them containing the opinions and facts, not proper to make known, but which most powerfully contributed to deepen my conviction that a real evil does exist. He heartily agreed that a central board should be formed of responsible representatives, which should obtain funds. That body need not ignore in any sense existing modes of help, but recognise and endorse them. It would merely come in to give them further strength, and, as far as guidance was applicable, and might be productive of result, even guidance. It should aim at helping the funds of county associations. It would, perhaps, if it had money, help building minister's houses, and various other modes, already to some extent in existence. In one way the central board might render very great service—in respect to what were called charitable funds, administered by gentlemen whom they all highly esteemed. They gave those gentlemen credit for meaning to do with these funds the very best in their power, according to the elements by which their votes were regulated, but the central committee might be a means of communion between them and a help to bring about harmony in their votes, a knowledge of each other's votes, and promote their acting in concert.

The Rev. ANDREW REED supposed nothing more was intended at present than the liberty to form a provisional committee, in order to take further steps. Time was when terror of Presbytery had a much stronger effect upon his mind than it had at the present moment. He believed that more cohesion amongst them, something riding over the natural competition and jealousies which were too apt to spring up in a strong independent state of society, would be desirable, and particularly that the generosity of the richer congregations helping the poorer ones, helping them, not merely by some side-wind or indirect course, but by a frank and direct appeal, all joining together, would be productive of much good. And, in comparison with the rising scale of the price of provisions, he feared there was a strong tendency on the part of the congregations to keep to the line of their average and ordinary contributions, altogether forgetful of the increase, the high rate and price of everything around. He thought that a central board, worked in great degree by laymen, men of business he should say, as the Free Church of Scotland worked theirs, would have a great effect upon the congregations, appealing to them in a way which sometimes ministers were less able to do, appealing to them to consider the case seriously and earnestly, and to unite their energies for this purpose.

After a few remarks in favour of action from the Rev. JOSHUA MILLER,

The Rev. ENOCH MALLON, M.A., said he desired to make a few plain remarks on ministers' salaries, especially as he personally had no complaint to make. People said it was a delicate question, but only because it was delicate for them to live. So long as these people had ministers whom they loved and honoured, they ought to support them in that sense.

It should not be forgotten that there are many of our ministers at the present time who are running a very swift race indeed with the fear of debt and all that comes out of debt. They have never the fearful debt away from their eyes or from their hearts; and it is perfectly impossible for a soul that is impressed and oppressed as with a nightmare to do the work of God as the work of God should be done. There are many of our ministers who are receiving the salaries which they received thirty years ago—receiving the same salaries they received at a time when the expense of living was certainly twenty per cent. cheaper than it is at the present time; they are receiving the same salaries from people who in the meantime have grown from cottages to large houses, or who have grown from large houses to mansions, and have set up their carriages and barouches and all the rest of it—people who had been in an exceedingly humble condition of life, and who are now verging upon being millionaires. And they look upon the same men who have ministered to them and to their children for thirty years, and do not give them a farthing more. Now, we must not speak of this in a mealy-mouthed manner. I say it is a simple injustice and wrong. Meanwhile you will hear them say when you visit them, "Our minister has a first-rate managing wife. How she manages I cannot understand." (Laughter and applause.) I say no fellow can understand it. (Renewed laughter.) "They were there thirty years ago without a child, and there they are now perhaps with six children at least, all of them requiring the very ordinary and vulgar things in the shape of clothing, and support for the inner man, and education; but he has got a very managing wife, and

I do not know how she manages." I say wherever there is a mystery like that that occurs to any of our wealthy people they had better not try to solve it, but send the minister something extra; leave the metaphysics and how she manages it, and attend to the physics. (Loud laughter and applause.)

If ministers were not keeping pace with the age it might be because they had not books and could not buy them. There was a great want of thought for ministers in many congregations. Their struggles were unnoticed, and the left to get a better subsistence elsewhere. If there were as little thought in the business which some men conduct as they give to these relative questions to the support of their ministers no business in the country would be able to keep itself going for six months.

And then sometimes the tardy and too late offer will come, "If you will remain amongst us we will increase your salary 50l. a year. But he says—"No, I cannot do it now. If you had said that two months ago that would have been done; but I have borne it and can bear it no longer. And, besides, I have entered into negotiations with another people and am going." Can any one say that he is doing wrong? (Applause.) Is the man doing wrong to escape debt? Is he doing wrong to escape a place in which he cannot afford to live without debt? He is doing right; he would be doing wrong if he were to remain; and the charge of mercenariness, which is sometimes thoughtlessly brought against such a man, is a charge utterly false and mean. I suppose there is hardly a man in any other trade or profession—I do not call this either a trade or a profession—who, if he found he could receive 100l. a year more for the support of himself, his wife, and family, who were inadequately supported, would not leave Leeds for London, or London for Leeds, or London for Edinburgh, or one town for any other town. And why should a minister be brought under suspicion of mercenariness because he does the same thing, not for the purpose merely of an increase of salary, but that he may live and die as an honest man. I submit that this is a question that we ought not to speak about in a mealy-mouthed manner. Honest speech is the only true speech upon it. (Applause.)

The Rev. EDWARD HARRIS, of Liverpool, thought they should remember that they were the ministers of Him who had not where to lay His head. (Hisses and confusion.) He was quite aware he was speaking on the unpopular side. It is a very easy thing to pander to men's interests and to men's prejudices; a very easy thing to excite a laugh sometimes by a particular way in which certain truths were presented; but they were told on Divine authority not to desire that office for filthy lucre's sake. (Hear, hear.) They wanted to have men willing to exercise the greatest possible self-denial on behalf of Christ. They wanted to have men exercise a calm discrimination and deliberation on entering upon the work of the ministry, and to be prepared to go on with their work whatever the self-denial and bitter consequences to himself. He would say if a man found he was not able to get a living in the ministry and pay his way, let him like a man turn himself to some other occupation. And if he found he had a power of speech, and was able to edify his fellow-Christian men, and yet had not sufficient by which to maintain himself and his family—let him turn himself to some honourable and honest profession, literary or otherwise.

The Rev. R. MACBETH could see a danger of his friend Mr. Statham committing himself through the attractions of this subject to principles that probably he would shrink from if they had come before him in any other connection.

For instance, one of the conditions of receiving the aid from this fund was, that the party receiving such aid, or the minister—though, as I understood it, the minister was not personally to receive the aid—but a minister was not to be aided in this way if engaged in any secular work. Well, are we prepared to commit ourselves to that notion, and at the same time plume ourselves upon being so thoroughly in accord with the man who wrought at tent-making and so forth. I do not see that we can consistently claim any special aim to make fellowship with him and take up that position, which I am sure in another connection our friend Mr. Statham would regard as savouring infinitely too much of encouraging a separate order—an order of priesthood. I imagine that in the direct reverse of this lies the way out of many of our difficulties. I have always thought it is a most questionable attitude that we take up, seeing that we have men by the score and hundred that can address any assembly from St. Stephen's downwards, and that we have so few that can preach the Gospel except for these stipends. I imagine that the relief of many of our difficulties lies in the direction of getting men who are able honourably to maintain themselves in a secular calling, and are willing to give something of that energy, and of that different kind of energy and spirit altogether, for the doing of Christian work as pastors and teachers of churches. I have the greatest respect for Presbyterianism, and so am not afraid of it, but I do regret sometimes that there is a kind of talk amongst us which encourages our Presbyterian friends to say and to write, as some of them have done, that we are ambitious to take advantage of some of their principles, and to put ourselves, in fact, entirely under their tuition. I do not believe there is any foundation for anything of the kind, but some of the talk gives encouragement to this.

The Rev. J. G. ROBERTS, B.A., said if ministers in poor country districts could not get support and were obliged to seek some other occupation, they must hand over these districts to the Church of England.

I make it my business during the summer months very frequently to go out to our country churches, and I might say the tales I hear when I go amongst them are heartrending; and there is nothing which I would not personally do in order to help on such a project as that which my friend Mr. Statham has sketched out this morning. I venture simply to throw out the brief practical suggestions of a sustentation fund. My own belief is that it must be through the county unions that the work is to be done. I do not believe in the possibility of any central administration in London dealing

with individual cases throughout the kingdom. The county unions are doing it to some extent, but there are two or three difficulties in the internal working of the union itself, because if a county union intends to supplement the salaries of pastors in small churches, it necessarily does, to a certain extent, interfere with the action of those churches—that is, it must, in some way or other, have to do with the recognition or appointment of the men who are to receive from its funds a very large portion of their salary. You may talk of it as you will, but in order to the proper working of Independence there must be two conditions: self-support, as well as self-government; and the misfortune is, a great many people forget that these two things do go together, and that wherever there are county unions contributing largely to the support of churches, they do of necessity claim a certain amount of—I will not say control—but a certain amount of suggestion and advice. We found this in Lancashire, that when we endeavoured to raise the salary of all our agents to 100l. a year, there were a number of small churches who cried out against us, because we would not allow them to go on in their old fashion of giving 50l., 60l., or 70l. a year, as it might be; and it was thought that the county union and its executive were rather pressing because they desired to insist upon this condition, that where there was a pastor he should certainly have at least 100l. a year. Our churches must go heartily with their unions if this great reform is to be effected. There must be an end of little petty jealousies. There must be a belief that those who are working these unions are intending to work them for the benefit of the churches and the good of the individual ministers, and without that it is impossible to work any fund. A second difficulty arises from the relation of the county unions to each other. I know a great many counties in this kingdom where there are no churches sufficiently strong to bear the burden that ought to rest upon them, if they had the power to bear it, for the help of the weak in their own counties. It is to meet the wants of these counties that there ought to be a central fund. A central fund, I think, ought to make its grants to the unions, and not to the individual churches. It is not necessary this morning to sketch out a plan in detail, but I do believe that the solution of this great difficulty lies in the fuller development of the county unions, and in the creation of a fund, I will not say in London, for it might migrate with the Union—the creation of a central fund, which would help the wants of county unions that are unable to do their own work. We must hold our ground in the country districts, and we are not holding it, we are losing it continually. What we are gaining in towns we are not holding because our brethren are not adequately sustained. You have little conception of the things that do come before us continually in many of these districts. I have known a brother driven from the place in which he was labouring simply because he could not get a house in it; every house was closed against him under the squire and the parson, simply because he was a preacher of the Gospel in connection with us. Is a man facing all that to be told that if he does not make enough to keep him he ought not to be a minister? (Applause.) Just imagine a state of things which is indicated by the fact that one of our brethren cannot get a roof under which to put his head, simply because of his Dissent. Why, we should be lost to all our principles of humanity, civility, and Christian charity if we did not say that this thing should end. We have the power to do it. Let us up and use that power. (Applause.)

The Rev. S. CONWAY feared that the county association funds had the practical effect of buttoning still more tightly the breeches-pockets of the people, and so long as they could get a 10l. or 20l. note from the county association they would keep it, and refuse to give it to their pastor. This would be the danger—that if they came with a great fund to a minister to supplement the offerings of the people, they would check their liberality. Let them not think that because a man might have something less than 200l. a year that therefore he must of necessity be miserable. Town ministers didn't know how they had to work when they had the parson and the squire and all the big people against them, and what a difficulty they had to keep up a little flame of Free Church life.

The Rev. J. H. WILSON did not believe there was any want of money in the country. When he looked at the fact that during the last ten years the county associations had raised their incomes from 8,212l. to 18,123l., he felt assured they had but to go on creating a right sense of responsibility on the part of those able to give in order to get all the money they needed to make their ministers comfortable. They required organisation, and from his own experience in connection with the Home Missionary Society he felt that whatever money they could get should be used so as to stimulate others who had never been led to think as they ought to think of their duty to support the ministers of the Gospel.

Now as an illustration of what may be done in this way let me give one case. I was down with Mr. Morley in a county in England attending a conference meeting to consider the spiritual state of the county, and how to meet it. At the meeting he sent a note across the table to the minister, "Can five gentlemen be found who will give 100l. a year towards increasing the agency in this county?" He immediately shook his head: he did not think it was possible to get five gentlemen there to give such a sum; they had never been accustomed to give more than 20l., or 30l., or 50l. a year. Mr. Morley retired into the vestry, and he called out first the chairman, then one after another, and in a quarter of an hour he returned and laid on the table subscriptions amounting to 1,800l. Now I feel satisfied that if we could get our wealthy lay brethren to take up this question and make it their own, if we had deputations sent down to county associations, and if ministers who are comfortable, and ought to be comfortable, would support and sustain an effort of this kind, we shall soon find our way to raise our ministers' salaries, and make them more comfortable. When I came into the management of the Home Missionary Society nothing struck me more than this, that while in Scotland we had not an Independent church whose minister had less than 100l. a year, the Congregational Union making up that sum out of its own funds where needed, we had many in England who had not more than 50l. or 60l. in the country districts,

and but from aid from London those ministers, most deserving many of them, and needed all of them, must have been lost to us. Now I feel satisfied that if our funds were applied so as to stimulate local effort, we could get the means, through a rigid organisation, to sustain them all at least at a minimum of 100l. We resolved in our locality a year and a half ago to make no grants to aid a country church whose minister did not receive first at the hand of the church at least 50l., and our locality and the locality of the Union to make up the other 50l. so as to ensure a minimum of 100l. Since that resolution was passed we have applied it to all new churches; we are resolved to carry it out in all time coming, and not a few of the churches to whom we have applied it have been thankful for the condition, for the money was there, it only wanted a right way of calling it out. We depend on friends in London, mainly from various funds, to help ministers whose churches will not come up to that minimum, but we feel satisfied that unless a church that has existed for a considerable time can raise a minimum of 50l., it ought not to exist by itself, but be united with some other church, grouped up so as to give us something like a powerful centre of operation. Grouped churches can get over this difficulty, and they are doing so to a great extent, but we feel satisfied that by carrying out this principle of a minimum of 100l. in the very poorest districts, we shall get a minimum of 150l. in other districts. Dr. Vaughan said, and said truly, at a meeting at Dorset, "It has been argued if you would see the weakness of Dissent go to the country. I say (said he), from what I have heard and seen of how those brethren have resisted the encroachments of Ritualism, the persecutions even of Evangelical churches and clergymen in the country, if you would see the strength of Dissent go to those country districts. (Applause.) And I dare to say, from an extensive experience, that for simple piety, for a pure Gospel, for earnest love, for entire and thorough consecration, and for unwearying labours, those ministers in our country districts are an honour to us, and are glorifying God in a way which those of us who live in great cities can form but little idea of. (Applause.)

The Rev. S. HENDRICH said he thought they had plenty of money, the voluntary principal was quite sufficient, and all they wanted was method. They should get their smaller churches thoroughly organised, and gather the grains before they went to search for the large nuggets.

We have adopted in Gloucestershire the principle of not assisting any church where the salary from all sources shall be less than 100l. a year. The effect of that has been to increase the gifts of the churches themselves, and whenever we have cut down our grants the effect almost universally has been an increase of subscriptions from the church. I am anxious every church should be visited and put upon a system whereby small weekly offerings, if I may mention the word, should be gathered, and I am confident that every church would be able to secure for its pastor more than it does at present. Nobody will deny it is better to do it that way than the other, no objection could possibly lie against it. The mode I would suggest is this:—At the association meeting arrangements might very easily be made for such a universal visitation of the churches, and if ministers and laymen would unite for such a purpose, the result I am sure would more than reward their labours. One thing more lies at the bottom of all this—namely, I do not much like the word, because it is associated with certain modes of action some of us might not like—systematic beneficence. If you could only get people to give according to some rate levied by themselves on themselves, we should have enough, I believe, and to spare. I think it will come by-and-bye to the sustentation fund; but quite evidently we are not prepared for it at the present moment.

The Rev. W. GUEST proposed the following as an addendum to the resolution:—

And further that this assembly request the committee whose specific business it shall be to report upon the subject at the autumnal meeting in Wolverhampton, and that ministers and gentlemen from different county associations be requested to serve on that preliminary committee.

The Rev. W. M. STATHAM did not approve of Mr. Guest's resolution, because appointing a committee was a feeble result, after two hours' earnest debate upon a matter. He should be glad to know if the meeting would approve the proposal to form a central board for the origination of a sustentation fund, and appoint a committee whose duty it should be to select names for a largely representative board, and then submit names for the approval of the autumnal meeting. If that was done they would be doing business.

After some little discussion the resolution was agreed to with the clause suggested by the Rev. W. Guest, for the appointment of a committee to report on the subject at the autumnal meeting.

OUR RELATIONS WITH AMERICA.
The Rev. DR. RALEIGH moved the following resolution, which was agreed to:—

That this assembly of the Congregational Union at their annual meeting, having had the pleasure of welcoming their honoured brother the Rev. Philip Schaff, D.D., delegate from the American branch of the Evangelical Alliance, desires to convey to him, and through him to their Christian brethren in the United States, their cordial thanks for the kind and hospitable invitation given to be present at the general conference of Christians from all countries, to be held next year in the City of New York.

This assembly indulges the hope that many representatives of English Congregationalists will find it convenient to attend the conference. Feeling a deep and increasing interest in all that concerns the social progress and religious welfare of the American people, as we are sure our brethren feel also in all that concerns ours; and much desiring, not alone for our mutual benefit as kindred peoples, but for the sake of the whole world, that the existing ties of brotherhood between the Christians of both nations may be purified and strengthened, and that the two peoples may be in perpetual harmony; and believing that the proposed meeting in America of different sections of the one Church of Christ from many lands is likely not only to be a hallowed season of fraternal fellowship and profitable counsel among true believers, but eminently conducive to the maintenance and spread of the Gospel among all nations, this Assembly heartily desires that events, in God's providence, may continue to favour its arrangements, and that the Divine blessing may abundantly secure and crown the accomplishment.

The Rev. NEWMAN HALL seconded the motion. He earnestly recommended his brethren to visit

America. Thousands of families would compete for the pleasure of entertaining them, and they would feel so much at home as to forget the ocean rolled between the two countries. They would be welcomed to all pulpits, including the Episcopalian. The public at large would crowd to listen to them as representatives of the old country. They would meet with men who would be quite at home in our assemblies—such men as Thompson, Cuyler, Storrs, Adams, Barnes, Beecher, and others. They would be in danger of being killed, but only by kindness; being urged to eat too much, see too much, and do too much. It was very important to fasten together the two countries by a cable which no mere politicians could break. The cable was made of multitudes of threads, and every American coming here, and every Englishman going yonder, was an additional thread to strengthen that cable. Americans, during the war, did not understand how the great heart of the English nation loved them, in spite of what some individuals and some periodicals said. And so Englishmen might be deceived by the hasty utterances of some Americans; but by going over there, they would find out how true was the heart of America towards the old country. War between us would be a calamity and a crime unspeakable. It must not be even named amongst us. The Christian people of both countries must combine to make it impossible. Whatever might be done by diplomacy in the interests of peace, much more would be effected by the mutual affection, the united prayers, and the co-operative labours for God and man, of the Christian Churches of both nations.

RATING SUNDAY-SCHOOLS.

On the motion of Mr. HARTLEY, it was agreed that the Union should petition the House of Commons to exempt Sunday-schools from payment of local rates.

THE IRISH CHURCH.

Dr. FALDING moved—

That this assembly expresses great satisfaction at the steps taken by her Majesty's Ministers for the disestablishment and disendowment of the Protestant Church in Ireland, and the discontinuance of the Maynooth Grant and *Regium Donum*, and regarding the measure which they had introduced for that purpose as being based on sound principles and conceived in an equitable spirit, it resolves that the following petition in its support be signed by the chairman and secretaries and presented to both Houses of Parliament.

The petition was read to the assembly, and the resolution having been seconded by Mr. HENRY WRIGHT, was unanimously adopted.

LICENSING REFORM, AND EDUCATION.

A resolution in favour of an amended regulation of the liquor traffic, and in support of Sir Selwin Ibbetson's bill for suspending during two years the licensing power of the Excise, was moved by the Rev. EDWARD WHITE, seconded by the Rev. JOHN PILLANS, and, after a short discussion, agreed to.

Mr. S. MORLEY proposed a resolution expressing the satisfaction of the assembly at learning from the report of Mr. Matthew Arnold, her Majesty's Inspector of Schools, that he, after a careful examination of Homerton College and its practising schools, had expressed a high opinion of the training in the college, the ability and influence of the principal, and the unsurpassed excellence of the schools; and that he also considered the liberal principle on which the college was based, of admitting students from all denominations of Evangelical Nonconformists, as eminently calculated to meet the wants and wishes of the country. The Rev. DAVID THOMAS seconded the resolution, which was agreed to.

Resolutions of thanks were accorded to the minister and deacons of Finsbury Chapel, to the chairman of the Union for his inaugural address, and for the firm and courteous manner in which he had conducted the business of the session, and to all the gentlemen who had read papers, or otherwise taken part in promoting the efficiency of the proceedings.

The doxology was then sung, and the benediction pronounced by the Chairman terminated the proceedings of the session.

The friends afterwards dined together at the City Terminus Hotel, Cannon-street.

PUBLIC MEETING AT ST. JAMES'S HALL.

The Congregational Union held a public meeting on Friday evening in St. James's Hall, by way of winding-up in a popular demonstration the ecclesiastical proceedings of the week.

The CHAIRMAN, Mr. Hugh Mason, of Ashton-under-Lyne, introduced the business of the occasion by some pertinent remarks on the political and ecclesiastical condition of Lancashire, which he described as a peculiarly Tory county, owing to its great landlords being of that creed, and which had only for a time the reputation of being Liberal from the exceptional circumstances of the Free Trade agitation, all the great principles of which it had selfishly forgotten. It had lately passed through a black commercial cloud; but its present political condition was still more gloomy and disheartening.

The Rev. G. W. CONDER, of Manchester, discussed in a very effective manner the arguments used by Mr. Disraeli and his allies in opposing the Irish Church Bill and advocating the connection of Church and State. The speaker thought we had now heard the worst that could be said against disestablishment, and all that could favour State patronage of religion, and predicted that the Bishops and Conservative Peers would be unable to roll back the tide of Free Church principles that had set in, and was so powerfully influencing the nation.

The Rev. W. CUTHBERTSON, of Bishop's Stortford, spoke of the probable future triumphs of Protestantism in Ireland, and of a higher tone of religious

life generally throughout the several Churches in that country when the iniquitous system of ascendancy was overthrown. He had experienced the benefits of religious equality when in New South Wales, and thought it was a mournful spectacle to see teachers of religion clinging to and higgling about matters of property and exclusive privilege when the great virtues and graces of the Gospel were exhibited—and a time, too, when so many were scanning the conduct of Church leaders of whatever denomination, and raising upon clerical worldliness an argument against religion.

The Rev. ALEXANDER HANNAY, of Croydon, spoke of the spirituality of the Congregational system, and its adaptability to new circumstances. Great changes were coming, both to the Establishment and Dissent; what had been exceptional and distinctive in Nonconformity, must undergo liberal and important modifications; but it is not likely that principles that had been tested during three eventful centuries would cease to operate in the future. Congregationalists must be prepared to base their system on intelligent convictions; what was narrow must become comprehensive; they must qualify for what was their special function—teaching; their collegiate institutions were probably doomed, and their ministers must be educated in no defective way, but partake of the culture, the training, the intellectual discipline of the best mind of the nation. On this subject he dwelt at length, and with much earnestness; and his bold remarks were received with enthusiasm by a large audience.

The meeting closed about 10 o'clock.

LONDON CITY MISSION.

This society held its thirty-fourth annual meeting in Exeter Hall on Thursday, May 6th. The attendance was very large, the area of the hall being filled. The chair was taken at eleven o'clock by Joseph Hoare, Esq.

The CHAIRMAN congratulated the meeting on the prosperous condition of the society's funds, which, however, arose mainly from an anonymous contribution of 2,000*l.* paid into their bankers. They left off, for the first time for some two or three years, with a sufficient balance in hand to carry them through the coming year, without anxiety, and without the necessity of borrowing. They proposed to invest about 2,600*l.* of the balance in hand by way of annuity, so that they might for the next fourteen or fifteen years be able to increase their staff by five missionaries, and, perhaps, six. (Hear, hear.) Such had been the acceptance of their missionaries in various large establishments and factories where they had access, that other large establishments and other factories had sought for their presence, and the consequence was that a perfectly new field was opened out to the labours of their agents in visiting these large establishments, where they got access to men exclusively. They believed that these missionary visits had been owned and blessed of God in a very remarkable degree. As an instance, four years since they had but two missionaries visiting the tanyards in Bermondsey and the metropolis; they now have missionaries visiting sixty of those establishments. (Applause.) Four or five years ago they had no missionary visitation at all in the gasworks of the city of London and its neighbourhood; they now had no less than twenty-two of these establishments, employing large numbers of men, open to their missionaries. (Applause.) Then, again, the police-stations were open to them, as well as workhouses and casual wards. As an illustration of the value of their City Mission agency, the chairman referred to a wretched and poverty-stricken district in the parish of Shadwell:—

When it was formed there was no place of worship within its boundary except a small chapel at the remote corner. I believe that is the case still. A mission-room sprang up, and by the exertions of the people themselves on the spot there have been schools, mothers' meetings, tract distributing, meetings for prayer and the reading of the Word, carried on in connection with it. But that is not all. I was attending a meeting there about two years ago, and they said that their mission was still slightly in debt—only to the extent of a few pounds. I told them that they had done a great deal, but indebtedness was a thing that must be utterly repudiated, that their debt must be paid, and that then their work would not be done, for, having provided all for themselves, they must become missionaries to others. (Hear, hear.) I threw it out as a suggestion, and I was very happy to hear within a few days that the debt was paid. I heard no more for some time, but I was there again in the early part of this year, and was rejoiced to find that they had recognised their responsibilities, and that, having provided for themselves, they were determined to communicate to others the blessings they themselves had received. The missionary of that district and his friends uniting with the missionaries of two or three adjoining districts and their friends, had met together and established a City Missionary Association there, and they now have a missionary at work, supported in great part by the funds raised from these poor people themselves. (Applause.) This I consider to be a most practical and happy result of that building in Love-lane, Shadwell, and I believe it to be a type of many such districts.

The Rev. J. GARWOOD (one of the secretaries) then read the annual report, which stated that the receipts for the past year amounted to 40,288*l.* 12*s.* 8*d.*, which was an increase on those of the previous year of 3,823*l.* 15*s.* 4*d.* In addition to these ordinary receipts contributions had been made to the Disabled Missionaries' Fund, amounting to 496*l.* 4*s.* 10*d.*, but this sum was 402*l.* 7*s.* 5*d.* less than the payments from the fund. The committee recommended that the deficiency should be made up out of the ordinary resources of the society. Originally the constitution of the society did not allow any diversion of money to other purposes than those for which it was at first

intended without the consent of the annual meeting, but in the year 1864 consent was granted to contribute from the general fund to the disabled fund to the extent of a guinea for each missionary. The present deficiency exceeded that amount, and therefore the consent of the meeting was again necessary. It would be considered to be given by the adoption of the report. The falling off in the receipts of the special fund was very easily accounted for. It no doubt arose entirely from the fact that the sympathies of the friends of the mission had been diverted to a somewhat analogous effort for the relief of their missionaries. No less than 2,800*l.* had been contributed during the year towards providing a seaside home for the benefit of their agents. A block of ten roomy cottages at Ventnor had been offered to the society on peculiarly advantageous terms by the widow of the late Captain Ewish, and they will be available in the coming summer. A further sum of a few hundred pounds would be required to meet the expenses which would annually recur. The number of missionaries was 361, an increase of six on the number reported at the last anniversary. A further increase would shortly be made. Four missionaries had died during the year, all of them being cut off in the prime of life. The number of visits paid during the past twelve months was 1,987,259, while 36,689 indoor meetings and Bible-classes had been held, 3,764 outdoor services had been conducted, 6,756 copies of the Scriptures distributed, and 2,667,901 religious tracts given away. The report concluded with several illustrative anecdotes showing the kind of good which the agents of the society were accomplishing.

The Rev. J. COHEN (Rector of Whitechapel) moved the adoption of the report, which showed the nature and enormous magnitude of the work in which the society was engaged. The population of London was increasing at the rate of 40,000 a year, and this of course did not tend to diminish the difficulties of the problem how best to deal with the moral, social, and religious condition of the mass of the people. Only those who had actually seen it could form any idea of the work which City missionaries had to perform, or of the variety of circumstances, and sorrows, and trials, and privations, and afflictions with which they had to deal. Hardly any other society proceeded to its work with the directness which characterised the actions of the City Mission. He was convinced that the work of this and kindred societies was telling upon the masses, for he had witnessed the beneficial results which had been produced in his own district in Whitechapel. (Applause.)

The Rev. G. T. PERKS (Secretary of the Wesleyan Missionary Society), in seconding the report, said that after all, London was their great difficulty; with a population equal to that of the entire country of Scotland, increasing at the rate of some 60,000 or 70,000 per annum; with three-fourths of its citizens attending no place of worship, and with no accommodation for half that number if they felt inclined to attend; with gaiety and vice emasculating our national character; with literature coquetting with infidelity, and science frowning upon religion; and with our denominations trembling between Romanism on the one hand and Rationalism on the other. Adverse influences were also at work to subvert the blessed institution of the Sabbath, to alienate the masses from the sanctuaries of the Lord, and to produce in the hearts of the young distrust in the religion of their fathers.

The Rev. Dr. HALLEY moved the next resolution, in favour of enlarging the operations of the society, which was seconded by the Rev. BERNARD CASSIN (vicar of St. George, Battersea). He said it was sometimes supposed that the London City Mission worked against the Church of England, but the mission never worked against the Church unless the Church worked against it. (Hear, hear.) When he first undertook the charge of his district at Battersea, the population was under 3,000, and he was of opinion that, with the hardest work and attending in the most conscientious manner to his duties, no clergyman could effectively deal with more than a thousand souls. He could not refuse the aid of the City Mission because, forsooth, their missionaries did not bring every individual who listened to their teaching to his church. (Applause.) When he was ordained and set apart to the work of the ministry, it was not to make members of the Church of England, but to bring men to Christ. (Applause.)

Mr. MCARTHUR, M.P., in moving a vote of thanks to the chairman, said that during the past year, while the number of paupers throughout the country had increased only three per cent., in London there had been an increase of seventy-five per cent. No kind of agency was suited to grapple with this state of things except such as that of the London City Mission. (Hear, hear.) He had the highest opinion of the agents of the society. They were men whose characters might be held up as patterns for the members of every Christian church. (Applause.)

The Rev. J. HAMILTON (formerly one of the City missionaries, and now a chaplain in Sierra Leone) seconded the motion, which was cordially adopted, and the meeting closed in the usual manner.

UNITED PRESBYTERIAN SYNOD.

The annual sittings of the United Presbyterian Synod commenced in Edinburgh on Monday, May 10. The report on the general statistics showed that the number of congregations connected with the church was 599; the number of members in full communion, 177,905; and the average attendance, 204,849. The number of Sabbath-school teachers was 9,753; and of scholars, 75,549. The total income for 1868 amounted to 318,853*l.*, which was more by 37,548*l.* than was received the previous year. The total income of the

Church for the ten years ending the 31st of December, 1868, amounted to 2,459,705L., showing an increase of 144,912L. over the sum raised during the previous ten years. The average contribution per member during 1868 was 17. 10s. 4d. A discussion arose on the Education Bill, and the Synod ultimately resolved, by a majority, "To express cordial approbation of the main object and many of the provisions of the bill, especially of the manner in which the principle laid down by this Church in regard to the province of the State on the one hand, and the rights of the parents on the other, in regard to the religious instruction of the young, has been guarded, and also of the tendency of the measure to unite the parochial and denominational schools with the new national schools, under a popular and unsectarian management; to record their deep regret that the parochial schools are still allowed to remain under their present close and unpopular management, and that arrangements have not been made for the immediate transference to the national system of existing denominational schools where these are required, and for the entire exclusion of the Privy Council system; to represent the urgent need that measures should be taken, on the principle of the Factory Act, to secure the attendance at school of the children of the careless and degraded class of the community; and to send petitions to Parliament approving generally the bill, and praying that with the above amendments it may pass into a law." A report was submitted by a committee in regard to the Irish Church; the committee stated that, after careful consideration of the measure now before the House of Commons for the disestablishment and disendowment of the Irish Church, they were of opinion that a clause should be inserted in the bill providing that the charitable institutions which are to receive aid from the surplus funds shall be of a purely unsectarian character, that the provisions in the bill respecting the compensation to be given to the College of Maynooth, and the payments to be made to the Irish Presbyterian Church for assembly purposes, are exorbitant and objectionable, and that the compensation to both parties should be made on the same principle on which the life interests of Episcopalian and Presbyterian clergymen are provided for. The report was adopted. A report was given in with reference to the proposed union with other churches. Satisfaction was expressed as to the progress of the negotiations, and the committee was re-appointed.

PRIMITIVE METHODIST MISSIONARY SOCIETY.

The annual meeting of this society was held last week in the Metropolitan Tabernacle. There were about four thousand persons present, and the meeting was very enthusiastic throughout. A hymn having been given out by Rev. JOHN PHILLIPS, and prayer offered by Rev. DANIEL SHEEN, the Rev. S. ANTLIFF introduced the Chairman, J. Palmer, Esq., remarking that his liberality was known to multitudes of Primitive Methodists, to whom his presence might be unknown. After a brief address from the chairman,

BENJAMIN SCOTT, Esq., the City Chamberlain, after some preliminary remarks said that Primitive Methodism was barely sixty years old; it was only just a year or two older than himself.

It is fifty-nine years old this year, and, although it is only fifty-nine years old, it has 3,500 chapels; it has also a very large number of schoolrooms, which are used also occasionally as chapels; these I do not include in that number; there are 1,000 travelling preachers devoting their whole time to the work of the ministry, and there are 14,000 local preachers and 9,540 class-leaders. (Applause.) It has thus grown up in fifty-nine years to a great tree, a fruitful tree, covered with wide-spreading branches; and under those branches protecting and sheltering and feeding at least 400,000 church-members and Sabbath-school teachers. (Applause.) Now, there is no other denomination that in fifty-nine years has made so much progress; and I think upon that ground it is entitled to the support, to the goodwill, and to the good word—where that good word can be spoken—of all denominations of the Christian Church. (Applause.) What it will be, if it is spared another sixty years, it would be presumptuous, perhaps, to predict; but we have to do with the present, and not so much with the past, or with the future; and let us see that we all give it a helping hand, and help it forward to do, if possible, a yet greater work for the Great Master. There is one other thing that I would say about Primitive Methodism: I should define it as an irregular division of the great Christian army. Now, you know, in Her Majesty's army, and in all other armies, there are various divisions and regiments; there are the cavalry regiments, and the artillery regiments, and the infantry regiments, and the rifle regiments; and in India we have a division of the army which is called the irregulars. They are not clothed in scarlet and wear stiff stocks and tight jackets: they do not use pipelay—(laughter)—but they are found to be very useful in a particular kind of work. If there is a mountain range to be passed, they go forward with the pickaxe and the hammer and the blasting apparatus, and they make a road, so that the cannons can be dragged over and the elephants and the horses can follow. If there is a jungle full of tigers, and the army has to go through it, these men go forward, they cut down the underwood and the jungle, they destroy the wild animals, or drive them out into some other place, and they fill up the morasses, so as to make a hard road for the army to go across. If there be rivers that have to be forded, they come down and try where they may be passable, so that the army may come down to this point and get across in safety. They do not always ride on horses, they do not always ride on elephants, they do not always ride on camels; they sometimes ride on the one, sometimes on the other, and sometimes they walk on their own feet—(laughter)—sometimes they are armed with axes, sometimes with matchlocks, sometimes with swords, sometimes with pickaxes, and in a variety of ways they go about their

work. The fact is, they go forward as heralds to prepare the way where it is rough and impassable and impracticable; and I apprehend that the Primitive Methodists occupy very much that position in the great army of the Lord Jesus Christ. (Applause.)

The Rev. T. PENROSE, the Secretary, who was loudly cheered, then read the report.

It was a very comprehensive and eloquent statement of the work of the society both at home and in the colonies. Since the establishment of the society in 1843 there had been established 48 new circuits in England, Scotland, and the colonies from the missions, with 78 ministers and 9,828 members; these, added to the present membership, make a total of 23,821. In the home mission stations there are 118 missionaries, 1,168 local preachers, and 555 class-leaders; 1,824 Sunday-school teachers, with 11,987 scholars in 216 Sabbath-schools. In Ireland there are 4 Connexional chapels, 5 rented chapels and rooms, 50 cottages in which religious services are held, 38 local preachers and exhorters, and 414 members. In Scotland there are 706 members in society, and during the past year a great revival of religion has been manifest, giving many new members to all the churches. In Wales there are six missions, nine missionaries, and seventy-eight local preachers. The result of the efforts put forth in the large towns is very encouraging, and new missions have been opened. The stations on the islands of Jersey and Guernsey have been made into regular circuits, with a minister to each. Alderney is the only station dependent on the society. Canada is one of the oldest and most fertile fields of missionary labour, amongst nearly a million of people. Here there are 33 mission-stations, 40 missionaries, 118 local preachers, 119 preaching-places, and 2,820 members. There are 48 circuit ministers and 3,410 members, making a total of 88 ministers and missionaries, and 6,230 members. For missionary purposes there had been raised in Canada 1,547L. The increase of members for the year is 91. Three new mission stations have been formed. In the colony of Victoria there are nine ministers, 111 local preachers, and 904 members. A vast amount of land still remains to be cultivated. In South Adelaide there are fifteen circuits and stations, employing twenty-one ministers, having 1,855 members. All the stations are self-supporting except one. In New South Wales there are nine stations, eleven missionaries, and 756 members. The increase for the year is fifty-nine. Some of the preaching places are from fifty to seventy miles from the central station. In Tasmania there are four missionaries and 229 members in society. In Queensland there are two stations four hundred miles apart, three missionaries and 219 members. In New Zealand there are three missionaries and 288 members. The total number of stations in these various colonies is 127, of missionaries 180, of members 13,993; the increase for the year being 331. To sustain and extend this great work the sum of 18,573L. 16s. has been raised in our stations at home and abroad, including the balance of the preceding year, and the grant from the Book Room profits. Of this sum 6,639L. 12s. 3d. has been spent on the home missionary departments; 7,854L. 5s. 6d. to aid the circuits in sustaining their evangelistic work amongst the thousands of perishing ones around them; 3,482L. 11s. 6d. has been devoted to supporting colonial missions, and 450L. in British North America. After settling miscellaneous expenses amounting to 1,207L. 10s. 10d. there remained at the close of the financial year (including 400L. belonging to the African fund) a balance of 772L. 4s. in favour of the society; this, however, has been fully exhausted by the March quarterly payments to the missionaries. The balance in hand Dec. 31, 1868, was considerably less than at the end of the previous year, and the year's expenditure is in excess of the total income by the sum of 770L. 4s. 1d. This was not occasioned by a diminished income, for the income was 771L. 19s. in advance of the previous year. It arose from an increased expenditure. To preserve the present number of missionaries and maintain our present posts of duty at home and in the colonies, even supposing we did not extend the work or add a single missionary to our staff, we require a considerably augmented income. We trust that our numerous and kind supporters will continue their aid, and if possible increase the amount of their contributions to a cause so grand and glorious, whose issues are identified with the world's enlightenment and salvation.

The Rev. T. SMITH, of the Jubilee School, York, said that that connexion had existed nearly sixty years, which were amongst the most remarkable years that the historian chronicled. These years had not been less remarkable for the extension of religious liberty, the diffusion of religious knowledge, and the revival of evangelical godliness. What had they themselves been doing all this time?

You say gathering together 160,000 members into church-fellowship and 260,000 children into our Sabbath-schools. As has been very properly, and I think correctly, stated to-night, this success is without a parallel in modern times, excepting in the Methodist Episcopal Church in America. This success has been achieved at the expense of a large amount of toil and self-denial. Our earlier ministers, and those yet in the field, have undergone an amount of hardship of which the ministers of other Christian churches have little conception. For many years the whole connexion laboured under such an amount of prejudice and popular odium that to fraternise with us was a thing out of the question. The most preposterous tales were circulated concerning us, and the silliest prejudices founded upon them. Nevertheless, the work has gone on, and now it numbers its tens of thousands. (Applause.) At the commencement of the connexion it was deemed by many good and sensible men not to be needed, but these had to be reminded that there was a distinct class of people which required its labours. The Wesleyans were rapidly advancing in intelligence and opulence, and were falling into a better class of society, to meet the spiritual requirements of which they had become increasingly qualified. This had the effect of leaving a large mass of the population comparatively without the aid of spiritual advisers, and the question came to be asked, "Who will minister to this mass?" The connexion supplied the answer. Its members preached in the slums, garrets, and cellars, in the haunts of sin, vice, and moral corruption. (Cheers.) Certain it was that this was no work for fine gentlemen to do, and in His good time God had raised the Primitive

Methodist Connexion to do it. The voices of its preachers became speedily heard in the towns and villages of the kingdom, voices which gave forth no uncertain sound. The rabble part of the community was brought together, and God's design was thereby attained. He had given to those early preachers strong lungs and vigorous constitutions, and by their efforts numbers were converted to God. The converted ones in their turn had become the teachers of others, and so the good work had gone on. He would remind his hearers of another fact—that the ministry of the connexion was commenced at a time when out-door preaching had fallen into disrepute, so that when it was recommenced it was by no means fashionable, and it required the nerve, the vigour, and the fearlessness of men to undertake and carry it on. It was attacking the enemy in the gates, it was bidding defiance alike to public opinion, to the laugh of ridicule, the sneer of the philosopher, and to persecution. Those early members broke the ice of formalism, and bore the brunt of the rabble in the streets. But the Primitive Methodists now stood no longer alone in this respect, although the world had taken eighteen hundred years before it had learned the value of out-door preaching; as if nobody knew that Jesus Christ Himself was an out-door preacher. He almost always preached in the open air. (Cheers.) As he (Mr. Smith) had said, the Primitive Methodists no longer stood alone in the field of open-air preaching, but those in high places were now to be found singing the Methodist revival ditties, and preaching in the streets "the unsearchable riches of Christ."

The meeting was subsequently addressed by the Revs. J. TOULSON, J. A. SPURGEON, and W. JONES, of Birmingham. The latter concluded a highly wrought speech as follows:—

Let us have the masses of England Christianised, fully brought under the power of the Gospel, and then we have no fear of England's decline. Let them tell us, if they like, her day is gone; it is not gone yet. (Applause.) It is the morning twilight of her history. It is the twilight which glides the hill tops with the coming light, and tells that the sun is on his march to fill the horizon. She is but just entering upon her great career. Declining? Far from this; she is struggling up into a nobler life. There are no wrinkles on her brow; her steps do not totter amongst the nations; kindling her eyes in the light of God, and drinking deep of the inspiration of heaven, she lifts her head high among the rulers of the earth, and is spreading her commerce on the waters of every sea, is carrying the fame of her science to the ends of the world, and is diffusing the rich influence of her laws over remotest provinces. And, what is to us more than all, she bears in her hand the cross of Christ, and she will plant it yet on all the islands of the sea: she will plant it yet in the heart of the great kingdoms of the East, and on the remotest shores (God hasten the day!) she will plant it. So that the missionaries of Christ, like watchmen on their lofty towers, shall shout to one another all round the world, "The morning cometh." (Applause.) In the colonies we are at work for Christ. We have taken hold of them at the right time, and are trying to plant in them the seeds of truth and righteousness; and what matters it to us whether or not we see the harvest while we are on earth? If we don't see it on earth we shall bend over the wall of heaven and see it; and we shall join in the harvest hymn as it rolls upwards from the mission field to the throne of God. In spite of the many doors which are now opening to us, we need more of the love and self-sacrifice which took Carey to India, and Moffat across the burning deserts of Africa, Morrison to China, and the seraphic Williams to the islands which dot the Pacific. We want the love to men, the noble country which will lead us to dare and to do, to lay down our lives, if need be, for Christ. Don't let us forget that ancient kingdoms are now opening their long closed gates and inviting our feet. "The world for Christ," there's a motto for you. That is our motto, and we mean to live and work in the spirit of it too. The world is Christ; He reared its lofty mountains, scooped out its beautiful valleys, gathered its world of waters into their place, and for ages He has been watching over it with the tenderness of a father over a child. He has dwelt upon it, He has sanctified it with deeds of holiest love, He has set up in it His cross of redemption, He has baptised it with His blood, and He will have it again for His own. (Great applause.) The devil has, for a time, cast his black shadow over it, and set up his throne in the midst of it; but the time is coming—I think I can see it dawning already—when, as with the force of an earthquake, Christ shall shake that throne into pieces, and when the miseries, the tyrannies, and the woes of centuries, shall be shaken off the bosom of the earth, and the light lightening up the sky shall fill all lands. The world seeking the cross, like a prodigal his home, shall come forth to the glories of eternal life, and shall rejoice with exceeding great joy in God's richest benedictions; then, like a prodigal, long wandering but come home at last, God shall take him to His bosom once more. And as they see it return home again purified and happy after the conflicts of ages, the morning stars shall greet its return with a louder song than that which at its birth greeted it to its place in the brotherhood of worlds. (Loud and long continued applause.)

The Rev. JAMES GARNER moved a vote of thanks to Mr. Spurgeon and his deacons for granting the use of the Tabernacle, which he said had been granted at nine previous anniversaries. (Cheers.) Mr. SIMON, seconded the motion, which was carried unanimously.

The Rev. S. ANTLIFF, who occupied the chair on Mr. Palmer's retirement, stated that the collection had amounted to 50L. 16s. 1d., and that the total proceeds of this anniversary had been 169L. 4s.

PEACE SOCIETY.

The fifty-third annual meeting of this society was held on Tuesday (yesterday) evening at Finsbury Chapel; the attendance was much larger than had been witnessed at any meeting of the society for several years past. J. W. PEASE, Esq., M.P. for South Durham, had consented to occupy the chair, but owing to his absence it was filled by Henry Pease, Esq., on the motion of the Secretary, H. RICHARD, Esq., M.P., seconded by Mr. J. CUNNINGTON. Among those present we may

mention Wm. Fowler, Esq., M.P.; Hon. Mr. Bullock, late Governor of Massachusetts; Rev. Newman Hall, LL.B.; Rev. W. M. Lellan, U.S.; Rev. Mr. Dall, of Boston; Messrs. Robert Charleston, Stafford Allen, Samuel Bowly, George Dornbush, Robert Alsop, Charles Wise, William Holmes, Edward Miles, W. E. Corner, A. Peckover, George Palmer, R. Godlee, John Ashworth, John Heath, William Tallack, William Stokes, J. S. Fry, Edward Brewin, H. S. Newman, J. Z. Godlee, and Josiah Merrick.

The CHAIRMAN apologised for the absence of Charles Gilpin, Esq., M.P., who was prevented from attending by illness, and called on the Secretary to read the report.

Mr. H. RICHARD, M.P., read the committee's report for the past year, of which the following is an abstract:—The society had been engaged in the diligent use of the platform and the press, and all other means by which they could reach the public mind. On the approach of the recent general election Mr. Stokes was employed for several weeks together in a systematic circulation of posters, tracts, handbills, &c. Mr. O'Neill and Mr. Bonner had delivered about 300 lectures and addressed public meetings in various parts of the kingdom. An effort had been commenced during the year to obtain access to the theological colleges in the neighbourhood of London, with a view to interest the young men preparing for the ministry in the question of peace. Soon after the last meeting the committee received an invitation from their sister society in France, the International League of Peace, to send a deputation to attend its first anniversary in the city of Paris, and the deputation had the pleasure of being present at and taking part in the proceedings of a numerous and intelligent assembly which met in the Salle Haris, Rue de la Victoire. It was in every respect a most gratifying and successful demonstration. The secretary availed himself of his visit in Paris to invite a number of gentlemen to meet him in private, to see if it was possible to originate some movement in the nature, first, of a united protest against the oppressive armaments of Europe; and secondly, of a friendly overture from the people of France to those of Germany, with a view to allay the feelings of mutual jealousy which were known to exist in the two countries. A considerable number of gentlemen very kindly responded to this invitation, among whom were members of the Legislature, eminent literary men, many representatives of the Paris press, Protestant pastors, and merchants. An interesting and animated discussion ensued, in which a unanimous testimony was borne by all present to the fact that there was no party in France outside the army that desired war, but, on the contrary, that the passion for peace was extending more and more among every class of the community. A committee was appointed to consider further the practical suggestions that were made; but, unhappily, the state of the law as respects the press and the liberty of public meeting was such in France as to interpose a serious obstacle in the way of concerted action for any purpose whatever. Through the agency of Mr. Joseph Cooper, and with the kind assistance of Mr. Chameroyev, the Secretary of the Anti-Slavery Society, who is temporarily resident at Madrid, the committee had succeeded in getting some of their publications translated into the Spanish language, and circulated in tracts or inserted in some journals that possess a wide circulation. These operations they hoped to continue and extend during the coming year. The committee were not without hopes that by the time another anniversary came round they would be able to announce to the friends of the society that they had found an open door for the propagation of peace principles in Russia. Views similar to those of the Peace Society were already advocated in the public press of St. Petersburg. Referring to the American question, the committee felt bound to recognise with pleasure and gratitude the true spirit of conciliation that seemed to animate those representatives of both Governments to whom this difficult and delicate task was entrusted. As it was understood that other questions besides those connected with the Alabama controversy and the recognition of the South were under consideration and likely to be provided for by separate treaties, the committee sent a memorial to Lord Clarendon and Mr. Reverdy Johnson, suggesting the insertion of a clause in every such treaty providing for arbitration in case of difficulty hereafter arising as respected the interpretation of any of its terms. From both they had received the most friendly and favourable replies—Lord Clarendon that he was glad to believe that the principle of arbitration was becoming recognised as the most honourable and equitable solution of many difficult and important questions. The committee learnt with regret that the convention had been rejected by the Senate of the United States, but they utterly refused to believe that there was no other way out of the difficulty but by a war, which would be a scandal to true civilisation, and bring lasting dishonour on the Christianity which these two nations profess. If the statesmanship of England and America confessed its impotence to grapple with the emergency, the committee hoped that there was enough of reason and conscience and Christianity among the people of these two great branches of the Anglo-Saxon race to interpose their final and authoritative vote at least against an attempt to cut the Gordian knot by inviting the two foremost nations of the world into the bloody abyss of war. There were many signs abroad that the world was becoming weary of war. The working men especially, who had been hitherto used as mere counters in this blood game of kings, were beginning to feel and assert their own manhood. In an International Congress of working men held

last autumn at Brussels, the cry most loudly raised was, "War against War." And if the working men of the various countries of Europe resolutely refused to fight, the end of war could not be far distant. (Cheers.)

The balance-sheet showed that the total receipts of the society during the year were 3,937*l.*, of which there remained a balance in hand of 504*l.*

The CHAIRMAN said the report which had been just read to this meeting had been previously read at the annual meeting of subscribers, and it would be a great pleasure to those who conduct the affairs of the society if there was a larger attendance on that occasion. There were two or three points which elicited some remark, and he would briefly enumerate them. Reference was made in the report to the large number of publications, political and social, which now constantly and apparently in good faith give insertion to articles advocating the peace cause. The press to a large extent prepares that sort of food to the mind which it is supposed will be acceptable, and dwells upon those subjects which are supposed to be the most important questions of the day. He rejoiced to see so large an attendance at the public meeting, and to hear the reception given to those remarks which detailed the manner in which the Gospel was first promulgated, and its victories won by peaceful and righteous means. The mission for which Christ came was declared to be to bring peace on earth and goodwill to man. It was the aim of this society to bring about such a result, and he trusted that the proceedings of that evening would stimulate them to renewed exertion in the future. They were acting consistently with the highest principle on which Christianity had been founded. He trusted that the proceedings of the meeting would give a yet greater stimulus to the diffusion of that principle among the people of this country.

ROBERT CHARLESTON, Esq., proposed the first resolution:—

That this meeting, while deeply regretting that the negotiations lately carried on between the Governments of Great Britain and the United States for the settlement of the differences existing between them have not proved successful, cannot for a moment admit the possibility of such differences leading to so measureless a calamity as a war between the two countries. This meeting calls upon all Christian men on both sides of the Atlantic to use their utmost influence to calm public feeling, so as to restore and perpetuate those friendly and cordial relations by which two nations between whom there exist so many ties of common kindred, language, and religion, ought to be for ever inseparably united.

He felt that it became them to conduct the proceedings of a meeting like this, having an object of this unspeakably great importance in view, in a spirit of humble and dependent waiting upon the Divine blessing, that God in His mercy would avert all danger of what is justly called the "measureless calamity" of a war between the two countries of England and America. A war between two countries under any circumstances might be properly described as a measureless calamity, but it would be peculiarly terrible between two countries of a common kindred, language, and religion. His own personal case probably represented that of many others. Nearly one half of his own personal relatives had long resided in America, and are citizens of the American Union; besides which, some of the dearest friends he had were living there. There was no work of any kind of a public nature in which in the whole course of his life he had been engaged with more satisfaction than in that of co-operating with them in the work of the Freedmen's Aid Society in feeding and educating the coloured race. As an Englishman, he felt that it was a matter of deep regret that there should exist such a subject of dispute as was implied in the Alabama claims. He did not inquire whether what had been done was in accordance with those diabolical laws, the laws of war, or in violation of them, but it was equally atrocious that anything of the kind should go forward in a professedly civilised and Christian country. The present uneasiness was nothing more than a result of the principle enunciated in Scripture, "As a man soweth so shall he reap," and "They that sow the wind shall reap also the whirlwind." He cordially admired and approved of the pains taken by the Foreign Secretaries under two Governments, Lord Stanley and Lord Clarendon, to bring the dispute to a satisfactory termination, and he humbly trusted through the Divine favour, and by the exercise of quiet patience, the whole of the matters in dispute could be satisfactorily adjusted. One great object of the Peace Society was to enlighten the populations professing Christianity on the evils and wickedness of war. It would be to him a very pleasing reflection if the persevering exertions of the Peace Society should contribute to the promotion of such a healthful tone of moral sentiment in regard to public matters as should render the occurrence of such an affair as led to the Alabama dispute a matter of moral impossibility. (Cheers.)

SAMUEL BOWLY, Esq., said this resolution was intended to have been seconded by an American gentleman, who was prevented attending by domestic affliction. He would say that his great confidence in the avoidance of war between the two countries was in the attitude of Christian people. If this great principle of peace were held as strongly by Christian people generally, as it was by the Friends, there would be no danger of such a calamity. There were persons who said it was impossible to carry out this principle, and that certain consequences would result from the attempt. He had nothing to do with consequences. He accepted the principle of peace as that which came from God to us. He felt that there was a beautiful harmony between the laws of God and the truest interests of man—that all that is laid down in the New Testament would be in practice, if we had faith to realise it, accordant with our true political interests. He trusted that the day was

not far distant when this principle would permeate all Christian nations. He even now saw indications of it. People were beginning to look at the frightful sacrifice of life which is caused by war. He did not believe that simple Christianity would be the means of carrying this out—it would probably be decided on some lower commercial ground; but he was anxious that they should continue consistently to uphold the standard of Christianity. He could not believe that war was possible between England and America; he could not believe that those who had just passed through the horrors of the recent contest were prepared again to have recourse to this desolating scourge. It was the duty of the members of the Peace Society to unite in earnest prayer to God to avert such an untold calamity. (Cheers.)

The SECRETARY said they had hoped to have had the presence at this meeting of Mr. Cyrus Field, but a severe illness of one of his children prevented his attendance. Mr. Field had called upon him, and given him a cordial assurance of his determination to do everything in his power to preserve peace between England and America. Mr. Field was the principal instrument in laying the ocean telegraph, and had constantly used his best efforts to keep up a friendly feeling between the two countries.

The Rev. Mr. DALL and it was his privilege not many weeks ago to sit and hear Charles Sumner in the Senate-hall of Washington, although he was not present when he made his speech on the 14th of April; he believed that Charles Sumner was to this day a faithful member of the Peace Society. Peace men believe that gentle forces are the mightiest. We find the sweet soft air of spring raising the forest about us—the moisture in the soil filling the roots of the grass that crumbles the granite and topples down the Colosseum; we see electricity girdling the earth, how silently! Our life is described in the Bible as a vapour, that continueth for a little time, and then vanisheth away—a vapour is then the type of evanescence and feebleness, and yet what can it not do? Peace men plead for the mightiest might—for the strongest strength—for the most irresistible force, for God who is love is Almighty, and love is stronger than force. It was a noticeable fact that so far as he could ascertain no paper in England had published the full text of Charles Sumner's speech on the 14th of April, as chairman of the committee of Foreign Relations, nor even the few lines of the pivotal sentence of that speech, which were as follows:—

If through British intervention the war was doubled in duration, or in any way extended, as cannot be doubted, then is England justly responsible for the additional expenditure to which our country was doomed, and whatever may be the final settlement of these great accounts, such must be the judgment in any chancery which consults the simple equity of the case.

An English paper, the *Standard*, in referring to the subject had said, "For whatever wrong or damage we as a nation have been the means of inflicting, we are quite prepared to become responsible before a proper tribunal." That was just what Mr. Sumner had said; and he believed that good Englishmen on the one hand and good Americans on the other would settle this matter permanently, and wash out for ever all source of dissatisfaction between the two countries. It is stated that Mr. Motley is to invite the English Government to treat on the basis of Mr. Sumner's speech, but if that was rejected he was not to revive the matter without special instructions. He believed the spirit of America was at this moment as peaceful towards England as that of England could be towards America. The talk about capturing Canada was regarded as absurd even by the *New York Tribune*, although the Americans would not much relish such caricatures as that in which the British lion, protecting Canada, says to the Americans, "Come if you dare." (A voice: "The same paper traduced the Queen.") Some people talked of a war with "Yankees." Who are the Yankees? The word is derived from the attempt of some American-Indians to pronounce the word English. They said, "Welcome Yingish;" and from that the word Yankees took its rise. (Laughter and cheers.) War to the knife with the Yankees should mean therefore a proper self-conquest. The English and Americans were one people, and he hoped they would long be found warring side by side against drunkenness and every form of wrong, and with no carnal weapons strive to bring all nations in subjection to Him who poured out for them His blood upon the cross. (Cheers.)

The Rev. NEWMAN HALL said that although he could not endorse the abstract principle of the society that war under all circumstances is unjustifiable, yet so far as actual war are concerned, or any wars that were likely to occur, practically he should be found as good a peace man as any of them. Those who were in favour of total abstinence were now uniting with those who were prepared practically to lessen the evils of the licensing system, and so the members of the Peace Society appeared willing to co-operate with those who desired in practice to prevent the occurrence of war. He felt that this was a most important crisis. War between England and America was something so dreadful that the thought of it should be enough to make good men mourn and send godly men to prayer. A war between those countries would be the greatest crime as well as calamity which the world had ever known. When he recently visited America his great aim had been to bring about a better understanding between the two peoples. At Washington he was permitted to deliver an address in the interests of peace in the American Senate Chamber, granted to him on the motion of Mr. Sumner, and in the presence of members of both Houses, among others present being

General Grant, the present President, and Chief Justice Chase. He felt great respect for Mr. Sumner, and had read his speech in an American paper, but he regretted to say he could not coincide with the view expressed by the last speaker. Mr. Sumner laid down the proposition that we are responsible, firstly, for the actual damage done by the Alabama; secondly for the damage done to American commerce; and thirdly for the expenses of a war protracted beyond a particular period; and he contended that if these claims were submitted to any Court of Chancery that would be the verdict. That was the opinion produced on his own mind by Mr. Sumner's speech. By the same post he received a letter from an American gentleman who was a thorough lover of peace, and who assured him that Mr. Sumner's speech represented the opinion and determination of the American people. "I am with you to the death," said the writer, "but don't you let your countrymen suppose that this is not a national sentiment. They leave you to make the next treaty, and if you don't do it soon, expect the thunder of Armstrongs and the rattle of Minie balls." It was not altogether those in England who were to be blamed if the feeling was abroad that there was something to be feared in connection with that speech in regard to the peaceful relations of the two countries. He was ready to hope that this was a sudden excitement, and he found that in two successive numbers which he had received of a newspaper in which there had been very angry articles about the Alabama claims, there was no reference whatever to the subject. He did not believe that the American nation, as such, would endorse such claims as those of Mr. Sumner. He would have them act as nations in the same way as if two gentlemen met each other, and one, without malice, injured the other in passing by treading on his toe, or otherwise. One would, of course, politely apologise, and if any injury actually had been done, would be ready to repair it. Why should nations not act thus? England is too great, too brave, too noble, and too grand to refuse to apologise and to restore for any wrong which she may have done. It is the little-minded man, the self-boastful and self-arrogant man, the bully, that won't apologise. A nation with such a history as ours, with such a name and fame, ought to be prompt to recognise a mistake and redress a wrong. A nation that boasts itself as Christian, some of whom boast that they have had an establishment of religion, and that that identifies the Government with Christianity, that nation above all others ought to say, We must be governed by Christianity, by international law, by the great principles of equity and love propounded by the great Founder of our religion. War between England and America would become an utter impossibility if only the Christian people of England and America say it shall not be. Let the Americans say, "Sumner, you are wrong; Sumner, retract that speech if you did not mean threatening; apologise for having used those expressions," and let Englishmen say, "There shall never be injustice; if our country has done a wrong we will not rest until that wrong has been confessed and repaired. There is no national humiliation in confessing to having made a mistake. England will never be bullied to submit to unjust claims, and England ought, if she is adjudged by an impartial tribunal to have done wrong, to be willing to confess the wrong, and pay the damage. Let us all, by every means in our power, promote peace between the two countries; discountenance angry words, disreputable, offensive, and insulting caricatures. Let us think not of the unlovely peculiarities, but of the excellences of each other, consider the Christianity of America, the Sunday-schools and the temperance societies—the literature of America which we profit by, and our literature which they profit by—the unity of the grand old English language in the two lands—the unity of common ancestors—the one Gospel which is preached by the two nations throughout the world, the one Saviour they adore and love, and the untold and inconceivable calamities caused by such a war. (Cheers.) With such resources, with such wealth, with such determination as characterises both nations, if such a war were to begin who can tell where it would stop? Pledged as we are to promote the world's civilisation, and the world's evangelisation, would not the heathen nations cast back with contempt our Gospel in our faces? (Applause.) Would not all the tyrants in the world, and all the demons in hell, chuckle and rejoice to see the two leading champions of right and justice wasting each other. By all these considerations let us do what we can to preserve peace between the two countries, and in earnest prayer to the God of Peace, let the mother and the daughter, or the elder sister and the younger, go forth ever hand in hand, the pioneers of progress and the fellow-champions of civilisation, peace, and religion throughout the world. (Loud applause.)

The resolution was put to the meeting and carried unanimously.

WM. FOWLER, Esq., M.P., proposed the second resolution:—

That in spite of the enormous and oppressive armaments by which the Governments of the civilised world are menacing each other and jeopardising the continuance of peace, this meeting rejoices to believe in the steady growth of a public opinion throughout Europe, and especially among the working classes of the population, that is deeply opposed to war. This meeting further expresses a hope that even the Governments may, ere long, be led to see that the present system of rivalry in armaments is as powerless to give real security to nations as it is dishonourable to the civilisation of the 19th century and inconsistent with that religion of charity and brotherly love which those Governments profess to venerate.

It was objected to the Peace Society that it was a visionary society, that its projects are such that cannot be carried out, but that was not the case. Although the society was very desirous of having permanent

and universal peace, it does not say, Put down your arms and take the consequences, because there is not that faith in the nation at large which would enable it to do so properly. It seeks to give information, enlighten public opinion, and spread the principles of peace the world over, but it does not advocate as a society anything Quixotic and absurd. It was melancholy to see the utmost ingenuity of man employed to elaborate machines for the destruction of human life, and to find the American people refusing to arbitrate their differences. At the present time 53,000,000 out of 70,000,000 of taxes are payable in respect of wars past and to come. He would not have the society too sanguine as to the peace spirit among the working classes of this country, for in the Crimean war, immediately the Russian Emperor began to talk about crossing the Pruth, the voice of the English people said, "It shall not be done," and so we drifted into the Crimean war, which caused an expenditure of countless millions of money, and the death of six or seven hundred thousand men. In spite of the continual heavy expenditure, we were periodically subject to panics as to invasion. He believed with Coleridge—

Ocean made his barrier wild,
Speak safety to his ocean child.

and he did not believe that any Power would attempt to invade England. With the millions which had been expended within the last few years upon forts, which are now not taken into account as defences, what good might have been done. Sir Robert Peel in 1841 expressed the opinion that the danger of invasion was infinitely less than the danger of suffering to which exorbitant expenditure must give rise. He rejoiced to believe that the principles of peace were gradually making progress; for a few years ago statesmen would not have entertained for a moment the idea upon which Lord Clarendon and Lord Stanley were willing to act, of submitting the claims made by America upon our Government to some impartial arbitrator. He urged them to persevere in spreading right views on such an important question.

The SECRETARY read the following letter from the Hon. John Jay, Ambassador from the United States to Russia, who had been invited to attend and take part in this meeting:—

Edwards's Hotel, George-street, Hanover-square,
Tuesday Night, May 11.

Dear Mr. Richard.—I arrived in London this evening, and beg to acknowledge with thanks your very kind note of the 29th April, enclosed to me by Mr. Cyrus Field. I am not forgetful of the long and friendly correspondence to which you allude, of my father, the late Judge William Jay, with yourself and the lamented Joseph Sturge, nor of the fact of which you remind me, that your society is non-political, advocating peace on moral and religious grounds. I find myself, however, debarred by the ordinary instructions issued by the American State Department to its diplomatic representatives, restricting them from making speeches in any other country than that where they may officially reside, from accepting the invitation with which you have honoured me, to say "a few words of peace" before the London Peace Society, at their approaching anniversary of the 18th of May. Your board will please accept my thanks for their kind invitation, which I appreciate the more warmly as coming from my father's friends and co-labourers in so noble a work, and they will not attribute to personal indifference a silence enforced by official position.—With sincere regard, dear sir, yours faithfully and obliged,
JOHN JAY.

Henry Richard, Esq. London Peace Society.

The Rev. A. McLELLAN seconded the resolution. Although this was his first public appearance after giving in his full adhesion to the Peace Society, he had for a long time been considering the question of peace in relation to Christianity. There were some subsidiary arguments which, although admirable in their proper place, he should have felt to be altogether powerless to decide the question. If he were convinced that war was justifiable, he could look any of the consequences in the face, either as regarded loss of life, increase of taxation, or injury to commerce. There was one argument which he had been utterly unable to resist—the central fact of Christianity and the cross of Christ. The Peace Society believed not merely in the duty of non-resistance of evil by violence, but also in the overcoming of evil with good. So far from the interests of society being perilled by the adoption of this principle, he believed that they would be most emphatically secured. Whatever may be the loss in pomp and shows and mere external dignity, he believed that no noble cause would suffer by the adoption of the Peace principle, not by all nations simultaneously, but by any single nation standing altogether alone, prepared to peril its natural existence on this single stake. If they accepted the life of Christ as the model for His followers, he could make no distinction between the duty of an individual in his private capacity, and his duty in his public capacity. He believed that there could be no compromise, but that the inner conscience would be brought down to the lowest level of a law which was tolerated in any department of the individual's life. What was so effective as endurance? They had often heard the quotation:—

Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won;

But why "bleeding sire"? Why not "blood-shedding sire"? because the test of work is that which persons are found willing to suffer for. He had never heard an argument for war which was not equally potent against the Christ who was prepared to die upon the cross. The freest nations are those whose existence is admittedly the most important, and the conclusion is drawn that therefore England ought not to lay down her arms. If nobility should have been preserved, if generosity ought not to have been sacrificed, if it was important that the truth should

be preserved, would not such an argument lead to the conclusion that Christ should have commanded His servants to fight, and called down fire from heaven to destroy His murderers? Can we claim for England the position amongst nations that Christ undoubtedly holds among men? Christ laid down His life in His non-resistance, and we know the glorious results that have issued therefrom. It was sometimes said that the principle would go to the destruction of the patriotic feeling; but was female honour less valued in England or less safe because duelling was abolished, or men less courteous because they cannot render each other the "satisfaction" of the sword? On the contrary, men have become more watchful and wary, more prudent and careful to avoid offence. He did not believe that any nation would ever have to lay down its national existence on the altar of peace. If such a thing did occur, assuredly out of such a grave there must be a resurrection—death could not hold a people that perilled its all on a cause like that—a cause that it held to be nobler, a principle that was grander than itself. There have been men who followed Christ in sacrifice, but no nation has ever thus followed Him. Should such a spectacle be ever witnessed, it would be hard to estimate the glory which would encircle its memory, or the exalted elevation in which its name would be enshrined. (Applause.)

Mr. WILLIAM CREMER supported the resolution. He knew something of the political, social, and economical forces operating among the working classes. One of the fundamental principles of the International Working Men's Association was "Peace on earth, and good will among men"; the working men of France and Prussia exchanged addresses in favour of peace; during the war in America, the working men of London met in St. James's Hall, to protest against such vessels as the Alabama being allowed to go forth from our shores, and it was their attitude throughout the country which, he believed, prevented the recognition of the slaveholding government of the South. (Hear, hear.) Working men had been more ready than their employers to submit their disputes to arbitration, and that which they had done in the past was but an earnest of what would be done in the future. (Cheers.)

The resolution was carried amid loud cheering.

On the motion of Mr. STOKES, the following resolution, adopted by the subscribers at the morning meeting, was passed unanimously amid loud cheers:—

That this meeting of the members of the Peace Society desires to offer its hearty congratulations to their friend, Mr. Henry Richard, so long the able secretary of this society, on his being returned as a member of the British House of Commons, and trusts that his valuable life may long be spared for the advocacy of the great principles to which he has ever been faithful.

Mr. HENRY RICHARD returned thanks. There was no body of persons whose approval he so much valued as those who sympathised in the work of this society, to which he had dedicated his life. (Cheers.)

A cordial vote of thanks to the chairman brought the proceedings to a close.

RELIGIOUS TRACT SOCIETY.

We were able in our last number to give only a brief summary of the annual meeting of this society at Exeter Hall. The chair was occupied by the Earl of Shaftesbury, who made an interesting speech, of which the following is the principal portion. There are few societies in the present day that are equal to the Religious Tract Society—(Hear, hear)—and, with the exception of the British and Foreign Bible Society, there are none superior. (Applause.) The whole report has been a most rhetorical, a most logical, a most practical and effective speech. There are three statements in it that fill me with astonishment. There is the first statement that the amount of publications in this year gives you a return of 850,000,000 pages. The next is that the distinct publications amount to some 47,000,000; and the whole winds up with stating that the publications, with the reprints from former years, amount in the aggregate to 1,250,000,000 works propounded to the world. Ay, that is very astonishing—the magnitude of the operations; but what is more astonishing, what is more gratifying and more satisfactory, more full of hope and encouragement, is the character of those publications. What are the purpose and contents of these books? These books are intended in one form or another, by one mode or another, to establish all the institutes of Christian life. They are meant to beget a moral feeling in the mind of every one who reads them; they are meant to create—and by the blessing of God they have created—a moral atmosphere; and even those who do not much study those works, and are themselves averse to works of that description, are breathing the purer atmosphere that has been created by the circulation of such works as these, and the whole world, unknown to themselves, is receiving the benefit of the grace of God upon the ardent efforts, the true principles, and the noble operations of this excellent movement. (Applause.) I confess I am filled also with astonishment when I consider that this society has now reached its seventieth anniversary. I am struck also by the varied character, by the broad effect that is given to all your publications, the manner in which they are adapted to every degree of intellectual capacity, the manner in which they suit every feeling, meet every exigency, and answer the requirements of every heart; how they enter into domestic life, enter into public life, and enter into all the distinct relations of man in his individual self. Your works are of that magnificent character, I say, that

they equally satisfy the highest intellectual requirements and the wants of the sweeper of a crossing. Ay, and you have some works of late—at all times, but signally of late—you have some works that combine the two and make the most forcible appeal to the coldest, the stiffest, and yet the most matured of cultivated intellects, and make a similar appeal to the poorest, the meanest, the most suffering, and the most ignorant. You have one writer who can combine in a single tract such powers over the human heart as I do not believe have been exercised except in more than one or two instances in the history of the whole of our literature. I cannot but call to your attention, though it is wholly unnecessary, for I am sure you must have anticipated me, but so deep are my feelings, because I know the great effect that has been produced—I cannot but call to your attention the writings of that most dear and admirable woman who wrote "Jessica's First Prayer." Well, your works again are of singular value in the present day. Talking in the presence of the committee of the Religious Tract Society, I may be talking of things they are perfectly well acquainted with, but perhaps those whom I see before me, and whom I am now addressing, may not know the pestilential literature that is now flowing in such fearful torrents, in such awful floods, over the whole surface of society. They can little know that sensational literature which, beginning from the highest circles, is going down to the very depths of human misery. They can little know the effect that has been produced by the penny literature of the day. The penny literature of the day is cast in a very different mould from that in which it was when I was a younger man. It was then, of course, of an obscene, and in many instances of a repulsive character, and that very repulsiveness of its character was a preservation to a great part of the world. They were disgusted at the sight of what they met with, they were offended at the first words they perused, and the thing was rejected. Satan has devised an entirely new means; he is transformed into an angel of light; he is now insidious, fascinating, dexterous. A large proportion of the literature that is circulated among the poorer sort is embellished by engravings worthy of the works of the greatest masters, and sold at an inconceivably low price, one halfpenny for several pages and three or four artistic illustrations. These noxious and perilous publications are taken up by thousands and hundreds of thousands, who drink in with an appetite as if nothing else could feed their souls this pestilential and deadly literature. And you are not perceiving the effect at the immediate moment, for it does not break out always in profanity and with violence, though in very many instances it does so break out. Go amongst the poorer sort, examine the records of the police-courts, listen to what takes place in courts of justice, and there you will find not one or two, not ten or twenty, but thirty or forty young men and young women who have been turned from the path of virtue, who have been turned from the path of ordinary decency, by the fascination, by the intoxication of the literature they have imbibed, and they have thought when violating the laws of God and violating the laws of man they have been placing themselves above the level of ordinary creatures, and were doing something which was to excite for them the approbation of mankind. Now I am certain of this, you will not see the effect of all this literature for some six or seven years to come. When you do see the effect of it it will crop up in so hideous, so gigantic a form that it will defy nearly all your efforts to beat down the giant that is before you. Therefore, I rejoice in the operations of an association such as this. You are doing everything you can to supply the antidote. And, bear in mind, this public opinion and the operation of such a society as this are the only means of counteracting this dreadful mischief. There is not in all these publications that are sent out day by day and hour by hour one sentence, there is not one illustration that could be brought in any one single respect under any existing law, or any law that could be devised by the combined wisdom of both Houses of Parliament. It is so ingeniously constructed and contrived that there is nothing left for it but the redoubled exertions of a society such as this, backed by public opinion, to see if we can purify the reading of people, to see if we can raise them from the mire and gutter into which they are fallen, and place them where they ought to be morally, among the princes of the earth. (Loud cheers.)

THE CHURCH PASTORAL AID SOCIETY.—The annual meeting of this society was held on Thursday at St. James's Hall, Piccadilly, the Earl of Shaftesbury in the chair. The Rev. E. J. Speck, one of the secretaries, read the report, which stated that during the past year the total receipts had been £1,846. 19s. 11d.; the donations and subscriptions being £626. 17s. 9d.; the association returns and sermons, £1,801. 4s. 3d.; the legacies, £1,237. 16s.; the immediate annuities, £1,486. 7s. 6d.; and interest £93. 7s. 6d. This was less than last year by £324. 6s. 9d. in legacies, and more in donations, &c., by £60. 10s. 1d., making a total decrease of £1,734. 16s. 8d. The expenditure, which would be greatly increased by new grants which had been made, had been £9,110. 11s. 1d. After several clergymen had addressed the meeting, the chairman delivered a closing speech, in the course of which he said that the operations of the Church Pastoral Aid Society were exhibiting the principles and practice of the voluntary system. They then had in this case a species of drill which was preparing for the exercise of the voluntary principle when it should have been imposed upon them. They lived in the midst of great dangers—dangers to the Church,

and dangers to that distinctive body in the Church, which is commonly called the Evangelical party.

That great body never was, in fact, a party; and I believe it never will be a party. There is in the Church a large number of Evangelical persons who, as the holders of Evangelical truth, have proved a great blessing to their country and to the world; and all their eccentricities, and all their little aberrations, are sure to be brought up against the body with which they are associated, and urged as proofs that the principles of that body are not to be relied upon. We have, it is true, no heresies in the committee of this Society, and I trust we never shall have any; but there are outside the committee room some of the most wonderful imaginations which it is possible for the heart of man to conceive, and which threaten to bring disaster upon the cause of Evangelical religion. I must confess for myself that I live in a state of constant anxiety. I do not know but what the orthodox of to-day may be the heretic of to-morrow. (Hear, hear.) Mark, too, that the dogmas which some men announce, the opinions which they unfold, are so wild, so queer, so curious, that if it were not for the solemnity of the subject they might simply be regarded as utterly ridiculous. All these things are matters for contempt among a large number of persons who care very little for what we are doing in this society, by those who believe too much, and by those who, acting upon what they consider logical inferences, believe nothing at all. Again, there is the great danger connected with the vexed question of disestablishment and disendowment. No man can shut his eyes to this danger. I remember that it was asserted last year in the House of Commons by a great authority, Sir John Duke Coleridge, that there could be no fear for the Church of England in this respect, unless the circumstances were the same as those of the Church of Ireland. Although the circumstances of the two Churches are not actually the same, will any man affirm that they are not so much akin in a great variety of aspects as to furnish sufficient reasons for a malignant speaker for asserting, and to ill disposed hearers for cheering the assertion, that the Church of England ought to be dealt with in the same manner as the Church of Ireland is being dealt with? (Hear, hear.) But I must say that I think the danger that will beset us in this respect will differ very much in extent and power according to the condition in which it will find us at the time. If we shall be found asleep the danger will be irresistible, if we are found actively engaged in the performance of our duty, the danger may be delayed, if not altogether averted; we may, at any rate, be allowed time, as a Church, to gather more souls into the harvest of our Lord, as a reward for the efforts which we have already made for that end. . . . If we wish to meet the danger that seems to be coming upon us, where should we be found? Why, we should be found sheltered under the loving advice and counsel of our blessed Lord, who in the most emphatic language that ever fell from His lips said, "What I say unto you, I say unto all, Watch." (Hear, hear.) Be ever looking out for Christ's second coming; be ever preaching to your people His second coming. I believe you will find that the most elevating and interesting thing that you can announce. . . . I most fear the members of our own communion who are utterly indifferent, who are throwing all things aside and living only for the enjoyment of the good things of this life, who are falling under the suspicion of a lack of warmth which is worse than any that existed in the days of the Laodiceans. Neology may be dangerous, Ritualism may be dangerous, but indifference is the most dangerous of all; and I believe that if the Church of England shall fall, she will fall, not from the vigour of the attack, but from the weakness of the defence. (Loud cheers.)

Parliamentary Intelligence.

HOUSE OF LORDS.

On Thursday the royal assent was given to a number of bills, mostly private.

On the report being brought up of amendments to the Government of India Act Amendment Bill, some discussion arose on a proposition by Lord Salisbury, resisted by the Duke of Argyll and Lord Lyveden and Halifax, to vest in the Crown the sole power of appointing to vacancies in the Council. The Duke of ARGYLL stated that the Government were opposed to having this additional patronage forced upon them, but would, though defeated, nevertheless proceed with the bill. On a division, Lord SALISBURY's amendment was carried by 89 to 53.

THE IRISH LAND QUESTION.

On the motion for adjournment, Lord RUSSELL, in a speech which was repeatedly cheered by the Opposition benches, asked what course the Government intended to pursue in regard to the increase of crime and to the laws relating to the tenure of land in Ireland. On the former question, though convinced that the authorities were doing all in their power to repress and punish agrarian outrages, he declared that the subject was entitled to the protection of the law, and that, as the existing laws in certain districts appeared inadequate to protect him, it was the duty of the Government to consider whether it should not call for greater powers. On the land question, he expressed an opinion that the Government ought either, as he should himself have preferred, to have devoted the whole session to the two great Irish questions of the Church and the land, postponing for them the reform of the public schools and the law of bankruptcy, or else to have refused to consider the land question at all for the present. Unfortunately, they had adopted a third course, and had encouraged very dangerous hopes. He ridiculed the obsolete view that one House of Parliament was precluded from taking notice of what passed in the other; and he treated the Government at large as making themselves by their silence responsible for the plan propounded by Mr. Bright of a purchase and resale of land by the State on a grand scale. Members of the Government had stated that Mr. Bright had spoken

for himself only. But why, if they disagreed with him, had they not spoken for themselves also? The plan itself he analysed, and decided that, even if it were tried it could not make the Irish peasantry more contented or prosperous, but that in fact it was entirely visionary.

Lord GRANVILLE replied that the Government were enforcing earnestly all the powers they at present possessed, and that they were intending to introduce a measure for facilitating action by the Lord-Lieutenant under the Peace Preservation Act. On the question of the land, he denied the obligation on a Government to produce a catalogue and account of measures which they did not intend to introduce. He repeated his statement that the Government were not responsible for Mr. Bright's plan, on the merits of which they declined to give any opinion, but he again defended that scheme from the reproach of being an attack on the rights of property.

Lord DERBY thought the justification for having brought this subject for the third or fourth time before the House was that the House had never been yet able to obtain an answer from the Government. He referred to his own experience as an Irish landowner for five-and-forty years. His tenants had hitherto paid their rent contentedly; but a feeling had grown up in the district that no more rent was to be paid after 1870. That feeling was due to expressions by a prominent member of the Government which his colleagues had not repudiated or reprovoked, and which were as liable to be misinterpreted as the language of the late Mayor of Cork by a people so impulsive as the Irish. Mr. Bright's plan itself he denounced as one which would throw all Ireland into convulsion. He warned the Government that they would do well at any rate to increase largely the military and constabulary forces in Ireland before dividing afresh the estates proposed to be brought under that plan among the tenants. It was the duty of the Government to have disavowed wholly any such visionary schemes, and to have taken up a measure like Lord Clanricarde's for placing the relations of landlord and tenant on a better footing than at present.

Lord KIMBERLEY censured severely the parallel instituted by one of Lord Derby's authority between Mr. Bright and the Mayor of Cork. Lord Derby's own way of treating the land question tended to produce just that very mischievous effect on the popular mind which he had represented as the consequence of the Government policy. The Government adhered to their intention of not dealing with the land question in the present year.

After some further remarks from other peers the subject dropped.

Their Lordship then adjourned for the Whitsun recess till Monday, May 31st.

HOUSE OF COMMONS.

THE PERMISSIVE PROHIBITORY LIQUOR BILL.

At the day sitting of the House on Wednesday a very large number of petitions were presented in favour of this bill.

Sir WILFRID LAWSON, in moving the second reading of this bill, laid chief stress on the increasing extent of drunkenness and its influence on crime and pauperism; and, in answer to the argument that education would cure the evil he aimed at, he asked what progress could be made by the army of schoolmasters against the overwhelming array of publicans. The bill, he asserted, was demanded by the aristocracy of the working-classes.

Mr. BAZLEY, in seconding the motion for the second reading, relied mainly upon the patent evils of intoxication—which he asserted to be the cause of two-thirds of the crime of the country—and asserted that the only remedy for those evils was to be found in this bill.

Colonel JERVIS founded his appeal to the House to reject the measure upon its interference with individual liberty, or rather with the liberty of large classes of people who might happen to be in a minority in their respective districts. He did not deny the prevalence of habits of intoxication among the working classes; but he asserted that drunkenness, instead of increasing, was diminishing, and warned the House that such a measure as this would probably create greater evils than those which it would remove. Referring to the fact that the petitions in favour of the bill were signed by young persons only sixteen years of age, he inquired, rather indignantly, "Are grown-up men to be legislated for by a parcel of children?"

In the debate which followed, Mr. O. MORGAN was the only member who gave a cordial and unreserved support to the principle of the bill. He regarded it as the best remedy which had been proposed for the national curse of drunkenness, and all the objections to the interference with private liberty he got over by the superior consideration of *salus populi summa lex*.

Mr. JACOB BRIGHT, who believed that the question could only be dealt with by a revolutionary bill, and by placing the power in the hands of the people, found fault with the bill in its present state; and Dr. Dalrymple, Mr. M'Laren, and Mr. Dalway gave the same modified kind of support to the bill. On the other hand,

Mr. W. E. FORSTER, who, to give practical effect to his protestation that for the occasion he was only a private member, spoke from the extreme end of the Treasury bench, opposed the bill on the constitutional ground that the majority had no right to impose this social deprivation on the minority, merely on the ground that use might lead to abuse. Of course, he admitted the enormity of the evil, and sympathised with every effort to remedy it, and another consideration which impelled him to support the bill was the intense interest his constituents took

in it; but nothing but the most extreme necessity in his opinion could justify an interference with the social right to do a thing innocent in itself, lest all others should make a bad use of the right. So far from thinking this a small measure, he held it in its principle to be one of the most important ever submitted to Parliament. But, though men could not be made virtuous by legislation, temptation might be diminished, and without going so far as entire prohibition, he saw no objection to giving a neighbourhood the power of restricting the number of public-houses.

Colonel CORBETT supported the idea of applying more stringent regulations to the liquor-traffic; and Lord SANDON held that the Government ought to take the question up, and maintained that a great improvement was going on among the working classes, which would be checked if a bill were passed forestalling public opinion.

The bill was also opposed by Mr. LEATHAM, who objected to delegating the powers of Parliament to the constituent bodies; by Mr. SCOURFIELD, who held that people could not be made sober by Act of Parliament; and by Mr. CAWLEY, who looked to education for the prevention of drunkenness, and maintained that entire prohibition was an assumption of authority which could only be justified by the proof that alcoholic liquors were unmitigated evils.

Mr. WALTER, who took the same view, was prepared to go all reasonable lengths in the direction of regulation, but would resist to the last the introduction of the Maine Law. He pointed out that the logical effect of the bill would be to stop the production as well as the sale of those liquors, and he predicted that the practical result of it would be illicit sale in private houses, over which the police would have no kind of authority. He recommended Sir W. Lawson to leave the matter in the hands of the Government.

Mr. BRUCE, admitting that some considerable change was necessary, called on the House to oppose the bill as far too sweeping. The real radical remedy for the present evil was the spread of education and a better understanding by the working classes of their own interests. He pledged the Government to deal efficaciously with the question next session—in fact, there had been for some time back in the pigeon-hole of the Home Office a bill which would be a great improvement on the present licensing system, but which successive Home Secretaries had refrained from bringing forward from a well-founded suspicion of their inability to carry it. But recent changes in the electoral body, Mr. Bruce hinted, would make members of Parliament more independent of the publicans. Mr. Bruce sketched the principal features of a measure which he would think satisfactory—viz., guarantees for public-houses being placed in respectable hands, stringent regulations for their good conduct, powers of restriction in the hands of some body on the numbers of these houses in proportion to the population. The chief objection which he urged to the measure was its interference with the innocent enjoyment of the people, and the certain disturbance and reaction it would produce.

After some further conversation, Sir G. GAY, pointing out to him the one-sided character of the debate, advised Sir W. Lawson to trust to the assurance of the Home Secretary and withdraw the bill. The hon. member, however, declined.

The House divided:

For the second reading 87
Against 193—106

Mr. NORWOOD'S County Courts Bill, postponed some weeks back for the report of the Judicature Commission, was under discussion at a quarter before six, when the debate was further adjourned.

The House adjourned at ten minutes to six o'clock.

On Thursday Mr. PRASE moved the insertion of a clause in the Street Tramways Bill, permitting anybody, under certain conditions, to run carriages on the lines to be laid down, and largely interfering with the monopoly given by the bill as it stood. He learned from Mr. BRIGHT, however, that in the opinion of the Board of Trade the clause, if carried, would overthrow the whole scheme; the motion was therefore withdrawn, and the bill, with several others of the same kind, was considered and agreed to.

Mr. OTWAY, in answer to Mr. BENTINCK, said he had just learned from Madrid that the Spanish Government had declined to accede to our request to have the case of the Tornado referred to a special tribunal.

The Marquis of HARTINGTON said, in answer to Mr. Hambro, that the experiment of conveying the post-office mails on velocipedes was about to be made on a limited scale in the less hilly parts of Wales; but he added that as bicycle riding was not yet included in the Civil Service examinations this experiment would be optional.

Mr. OTWAY informed Mr. STOPFORD that 3,291 had been spent in six years on the Crimean graves, under the direction of our Consul at Kertch. In reply to Sir J. HAY, Mr. CARDWELL said it was not intended to countermand the instructions given for the reduction of our forces in Canada; and to a further question from Colonel NORTH, that due regard would be had to all circumstances in the distribution of the forces which would remain there.

THE IRISH CHURCH BILL.

The report on this bill having been brought up, Mr. GLADSTONE proposed a new clause vesting the moveable chattels belonging to any church and property held for the use of the poor in the Church Body. The Premier also consented, at the desire of Dr. Ball, to add a further clause authorising the Church Commissioners to purchase the surrender or assignment of ecclesiastical leases.

Sir ROUNDELL PALMER moved a clause providing that the annuities granted under the Act shall not

be forfeited because the annuitants do not consent to alterations which may be made in the Articles of the Church.

Dr. BALL supported the proposition, but admitted that persons of weight in the Church were not unanimous about it. Mr. HARDY and Mr. HENLEY, on the other hand, saw difficulties in the clause, and Mr. GLADSTONE, though admitting that the clergy had a right to this protection if they asked it, deprecated it as likely to lead to anarchy and confusion in the Church. As the opinion of Churchmen seemed to be divided, he suggested that the point should be left to the House of Lords to settle, to which Sir ROUNDELL PALMER agreed.

Sir ROUNDELL PALMER next proposed to leave out of the preamble the words declaring that no part of the funds of the Church shall hereafter be applied "for the teaching of religion." He argued it as a matter of sentiment; but Mr. C. FORTESCUE replied that as they had made up their minds to do the thing, it was misplaced delicacy not to say it. Sir ROUNDELL did not persevere; but in withdrawing his notice, he expressed a hope that the Government would take up Mr. M'Evoy's bill for repealing the Ecclesiastical Titles Act.

On Mr. STAPLETON'S motion a clause was added enabling the Church Body to vest any burial-ground in the Board of Guardians, and Sir ROUNDELL PALMER carried words making it clearer that Clause 10 will not prevent the appointment of archbishops and bishops in the new Church.

Mr. O'NEILL proposed a string of amendments to limit the power of the Commissioners, and to give an appeal from their decisions, but withdrew them on Sir ROUNDELL PALMER and Dr. BALL pointing out that their effect would be to induce the Commissioners to act on more strictly legal and less liberal principles.

Mr. CHARLEY proposed to give an opportunity for the lay improprators to yield up their title re-charge on compensation; Mr. VANCE desired to give the Commissioners power to set aside funds to repair cathedrals too large for the means of the congregation; Mr. M'ALISTON proposed that any Professor of Maynooth, disabled by age or sickness, shall, nevertheless, continue to receive his salary; Mr. MAGNIAC submitted a scheme offering still greater advantages to purchasers under the right of pre-emption given by the bill; and Sir H. BRUCE made another effort to obtain the globe-houses on better terms. All these amendments, however, were opposed by the Government, and either negatived or withdrawn.

Various unimportant alterations were made, and the third reading was fixed for May 31, Mr. GLADSTONE explaining that it would be necessary to re-commit the bill to introduce a stamp clause.

THE BUDGET RESOLUTIONS.

The House then went into Committee of Ways and Means on the postponed Budget resolutions, which relate to the changes in the licence duties and the Customs duty on foreign beer.

Mr. WARD HUNT canvassed the new licence duties with some minuteness, objecting chiefly to them that, in his desire to obtain Procrustean uniformity, the Chancellor of the Exchequer had been obliged to increase the taxation of the poor and decrease that of the rich. He illustrated this by comparative statistics of the effect of the Budget on different establishments within his own knowledge. Mr. A. CROSS also enlarged on the text that this is a rich man's Budget, and showed that this part of it alone remits 207,000*l.* of taxes paid entirely by the rich.

The CHANCELLOR of the EXCHEQUER and Mr. STANSFELD replied that it was only by uniformity the advantages of a system of licences, cheapness of collection, &c., could be attained, and to produce uniformity it was necessary to lower the taxes of the rich and increase those of the poor, so as to bring them to a common point. Mr. Lowe urged that other parts of the Budget he had striven to reduce the taxes of the poor, and Mr. Stansfeld illustrated this by pointing to the remission of the post-horse duties, and the stage carriage and hackney carriage duties.

After a short conversation Mr. Hunt's amendment was rejected by 79—160 to 71.

The complicated details of the resolutions were under discussion until after midnight. Various suggestions were made to modify the proposed duties on servants, carriages, horses, and armorial bearings, but none of them were pressed to a division. In the end the resolutions were agreed to, with no alteration but one proposed by the CHANCELLOR of the EXCHEQUER, raising the weight of the four-wheelers, under the 15*s.* duty, from 3*cwt.* to 4*cwt.*

On the motion of Mr. BRUCE a select committee was appointed to inquire into the working of the Contagious Diseases Act, and to consider the expediency of extending it.

Mr. KNATCHBULL-HUGHES brought in bills to amend the English salmon fishery laws, and the laws relating to the storage of petroleum; and Sir J. EDMONDS brought in a bill to enable the House of Commons to examine witnesses on oath.

The House adjourned, at five minutes past one o'clock, until Thursday, the 27th.

AN UNFORTUNATE VELOCIPEDIST.—A man in Hornesville, Steuben County, N.Y., has had a sad experience with a velocipede. He bought a machine, for he paid 100 *dols.*; broke a plate-glass window, for which he paid 40 *dols.*; cut his face and neck, for which he paid the doctor 5 *dols.*; ruined a pair of pantaloons, for which he paid 11 *dols.*; frightened a horse so that the animal ran away and broke a buggy, for which he paid damages amounting to 60 *dols.*, and finally smashed his velocipede by running into a brick wall.—*Chicago Tribune.*

ELECTION INTELLIGENCE.

LISKEARD.—Mr. Horsman has been returned for this borough by a majority of 63. The numbers were:—

Mr. Horsman 368
Sir F. Lycett 285

Mr. Horsman was declared duly elected. In thanking the electors, Mr. Horsman said the blot which was, in the opinion of so many, on his political escutcheon, public men must now admit had been generously erased by the electors of Liskeard. Sir Francis was ahead early in the day, but in the afternoon about 100 Conservatives voted for his antagonist, and turned the scale.

STAFFORD.—The result of the inquiry into the late election for this borough was that both Mr. Pochin (L), and Colonel Meller (C), were unseated. The judge complimented Mr. Pochin, who has thus lost his seat through the indiscretion of his agents, on his honourable conduct throughout the contest, and intimated that he should not certify for the issue of a Royal Commission. Mr. T. W. Evans, who sat in the Liberal interest for South Derbyshire for eleven years, offers himself in the room of Mr. Pochin. Mr. Whitworth, late M.P. for Drogheda, has also come forward. The candidature of Mr. Odger appears to find great favour with the working men. Mr. T. Salt and Captain Reginald Arthur James Talbot, Lord Shrewsbury's brother, will be the Conservative candidates.

YOUGHAL.—A petition will shortly be lodged against the return of Mr. Guest. The ground of the petition is that he, in the recent contest, employed persons in the capacity of canvassers—Mr. Weguelin amongst the rest—who were in the recent petition adjudged guilty of corrupt practices.

NORTH NORFOLK.—The petition of the sitting Conservative members for this division (the Hon. F. Walpole and Sir E. Lacon), is proceeding at Norwich before Mr. Justice Blackburn. With the close of this case the hearing of the election petitions will have terminated.

THE LATE BRADFORD ELECTION.—The expenses and vouchers of the respective candidates in the late contest for the representation of Bradford have just been deposited with the town clerk of that borough. The total expenses of Mr. E. Miall, the successful candidate, are 1,603*l.* 4*s.* 1*d.*, and the total expenses of Mr. M. W. Thompson, 2,356*l.* 14*s.* 10*d.* Last evening Mr. E. Miall, M.P., was to address his constituents in St. George's Hall, and this evening will be devoted to the speech of the Right Hon. W. E. Forster, M.P. On Saturday the "grand demonstration" in honour of the return of Messrs. Forster and Miall will be held in Woodland Park, Manningham, the residence of Mr. Angus Holden. An illuminated address, prepared by Mr. Cooke, will be presented to Mr. Miall; the park is to be decorated with flags and banners, and four bands, including the 2nd West Yorkshire band, will perform operatic and other choice selections of music, the proceedings of the day being wound up with the National Anthem by the united bands.

NATIONAL CHORAL SOCIETY.—On Wednesday evening last the society gave their last performance but one for the season. Handel's "Israel in Egypt" was the oratorio selected, and drew a crowded audience to Exeter Hall. The band and chorus, numbering nearly 700 performers, were under the direction of Mr. G. W. Martin, and many of the massive double choruses were rendered with great spirit. "He gave them hailstones," was, as usual, repeated in compliance with the clamorous demands of the audience. A similar encore was also accorded to "The Lord is a man of war." The latter, instead of being sung as a simple duet, was rendered, with great power, though with somewhat unequal effect, by all the gentlemen of the choir in two divisions—an arrangement evidently appreciated by the audience, though departing from Handel's arrangement, and not admitting of some of the finer shades of expression. The principal vocalists were Miss Palmer, Miss Arabella Smyth, Madame Baby Bawell, and Mr. Mason. With the exception of the duets, "The Lord is my strength," and "Thou in Thy mercy," and the air "Thou shalt bring them in," sung by Miss Palmer, the solo parts were not so much appreciated by the audience as the choruses.

The Post Laureate has, it is stated, a new volume nearly ready; in fact, it was intended to be published this month, but as yet the title is not quite settled.

MARK-LANE.—THIS DAY.

Coastwise, as well as by rail, the receipts of wheat from Essex and Kent were limited. For both red and white parcels the trade was firm, notwithstanding that the demand was rather quiet, and prices were well supported. With foreign wheat the market was fairly supplied. All qualities were fairly held at Monday's quotations. Floating cargoes of grain were firm in value with a moderate inquiry. There was a moderate supply of barley on the stands. Prices were maintained, but transactions were not extensive. Malt was in limited request, at late rates. Oats, the show of which was small, met a fair sale at the recent improvement. Beans were quiet, and the inquiry for peas was only to a moderate extent. Prices ruled firm. Flour was disposed of at full prices; but the quantity sold was limited. Linseed was firm, but repeated was quieter. Cakes changed hands to a moderate extent.

ARRIVALS THIS WEEK.

| | Wheat. | Barley. | Malt. | Oats. | Flour. |
|------------------|--------|---------|-------|--------|--------|
| English & Scotch | 110 | — | 430 | — | — |
| Irish | — | — | — | — | — |
| Foreign | 2,270 | 2,360 | — | 12,070 | — |

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

| | |
|--------------------------------|-------------|
| One Line | A Shilling. |
| Each additional Line | Sixpence. |

There are, on an average, eight words in a line.

Published by ARTHUR MIALI, (to whom it is requested that all Post-office Orders may be made payable), 14, Boulevard, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.

The NONCONFORMIST is registered for transmission abroad.

TO SUBSCRIBERS.

Stamped Copies are supplied through the Post-office, direct from the Publishing-office, or by any News Agent, on the following terms, for payment in advance:—

| | s. | d. |
|-----------------------|----|----|
| Per Quarter | 0 | 6 |
| Half-year | 0 | 13 |
| Year | 1 | 0 |

Unstamped Copies may be had at the Railway Stations, and at the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage-stamp affixed each time of transmission.

TO CORRESPONDENTS.

"Pauper Vir."—Dr. Smith's Student's Dictionary of the Bible, price 21s.

The Nonconformist.

WEDNESDAY, MAY 19, 1869.

SUMMARY.

THE Times publishes a special cable telegram from Philadelphia, which will allay the disturbing fears that were last week rife relative to the ulterior consequences of Senator Sumner's mischievous speech. Mr. Motley has sailed for England without any instructions to re-open the Alabama question, but with directions that, if our Government should propose fresh negotiations, the ground heretofore taken up by Mr. Seward relative to the neutrality proclamation is to be resumed, "the extravagance of Mr. Sumner's propositions" being avoided. According to another account, Mr. Motley has large discretionary powers, and will endeavour to thoroughly familiarise himself with British sentiment in regard to the Alabama claims before initiating any negotiations for a new treaty. There seems to have been at the bottom of the motives which led to the rejection of the Alabama Claims Treaty, a deep grudge against our Government for negotiating so hastily with Mr. Reverdy Johnson, and depriving the executive of the incoming President of the honour of concluding an arrangement. The circumstances are not over creditable to American statesmanship—for the Senate did not hesitate to ratify the naturalisation convention concluded by the late President's ambassador. But a better spirit now obtains, and our Foreign Office, having exhausted its resources, can now leisurely await Mr. Motley's initiative.

France has during the past week experienced a novel sensation. Throughout the country, election meetings under the new law have been held. In Paris there have been more than two hundred such gatherings, at which, to a large extent, the most radical sentiments have found most acceptance. These meetings have overflowed into the streets, crowds have sung the *Marseillaise*, and the action of the too eager police has provoked tumult and riot. But a word from the Liberal and Democratic leaders prevented any renewal of the disturbances. Paris is again quiet, and the mouths of candidates and electors alike are closed by law. During the five days preceding next Sunday, the Government alone can speak. Everywhere throughout the departments prefects and *employés* of every grade are busy in promoting the interests of official candidates, and possibly an Imperial manifesto may be issued to give them the right cue. Widely as they may differ on the question of personal Government, all the candidates, whatever be their politics, go in for peace and retrenchment. In another week it will be known whether universal suffrage can be easily manipulated by Imperialist devices as it was seven years ago.

Earl Russell must, we should hope, have felt some qualms of conscience when on Thursday night, before the adjournment for Whitsuntide, he elicited the cordial applause of the Tory peers. His lordship followed up the attacks previously made in both Houses on Mr. Bright personally, and on the Government generally, for declining prematurely to reveal their Irish land policy, but he got no answer more explicit than Lords Clanricarde and Salisbury received before him. Earl Granville once again refused to play into the hands of the Opposition, and

thus provoked the Earl of Derby, who compared Mr. Bright's position to the Mayor of Cork, and stated that the tenants having been led to believe that rents would cease from Christmas, 1870, were naturally looking forward to such an event. Therefore they murder their landlords!—that being the only legitimate conclusion. The Earl of Kimberley in severe and spirited terms condemned the intemperate language of the noble lord, and Mr. Bright, standing at the bar, enjoyed the scene. In a timely address to the laity of Tipperary, Archbishop Leahy condemns in the strongest terms the recent assassinations in that county, which are not the fruits of a secret conspiracy, but the crimes of a few desperadoes rendered savage by the passion of revenge. He traces such outrages partly to the unhappy relations between landlord and tenant, owing to the state of the law, partly to the traditions of the internecine warfare between landlords and tenants in Tipperary, dating so far back as the Cromwellian settlement, and the recent increase of murders he attributes to the unfortunate occurrence last year at Ballycohey. The Archbishop, admitting his sympathy with the grievances of the peasantry, implores them to wait for deliverance by Act of Parliament, rather than commit the heinous sin of murder; and he expresses perfect confidence in the Prime Minister and the great Liberal party. This pastoral is calculated to produce a strong impression upon the peasantry, and there seems now to be a cessation of these agrarian outrages.

The *John Bull* states that the Earl of Derby will himself move the rejection of the Irish Church Bill in the House of Lords. Though our contemporary is generally a good authority in such matters, the report needs confirmation. In the first place the Conservative peers are to hold a meeting after the recess, to consider what course they ought to take, and his lordship, though wielding paramount influence in the Upper House, can hardly anticipate their decision. In the second place, Lord Derby would not take so daring a step without the assurance of a great majority at his back. And, lastly, there is evident division among the Irish Church defenders. The standing committee appointed by the late Dublin Conference cannot agree to recommend that the Bill should be thrown out by the Lords—a course which would arouse very dangerous excitement on both sides of St. George's Channel, and react upon the House of Lords. It is far more probable that their lordships will accept the inevitable, and simply endeavour to get more money for the disestablished Church by alterations of the clauses in committee.

The domestic political incidents of the week are not exciting. The Earl of Shaftesbury has been visiting Bradford, where his Lordship assisted at the inauguration of the memorial to the late Richard Oastler, the indefatigable promoter of the Ten Hours Bill, which has proved in its working the greatest of boons to our manufacturing operatives.—Mr. Horsman will once more enter the portals of the House of Commons, having been returned for Liskeard by a considerable majority—the result of Tory help—over his antagonist, Sir Francis Lyeett. The right hon. gentleman's ostracism from the House has evidently done him good, and he will be chary of forming new "caves."—Both the Liberal and Tory members for Stafford have been unseated on petition, and the two vacancies will be severely contested.—A conference of Welsh Liberals has come to the decision that the wholesale eviction of tenants, who voted at the last election for Liberal candidates, by their Tory landlords requires a public exposure, and the whole subject is to be brought before the House of Commons after the recess by Mr. Henry Richard, who is specially qualified to deal with the matter. After all, publicity is the most effectual remedy for such a flagrant abuse of power.

THE PERMISSIVE PROHIBITORY BILL.

THE return of Sir Wilfrid Lawson to the House of Commons has again brought into Parliamentary prominence what may be called the extreme remedial legislation, which a large number of our fellow-countrymen regard as the sole weapon competent to put down the intemperate habits of a large class of our artisans and labourers. Although we have been assured by high authorities that the statistics of drunkenness throw discredit on the assumption that the vice is extending itself beyond all former limits, the conclusion, we think, can hardly be received without suspicion that the data upon which official statistics are based in this matter are somewhat incomplete, and that the number of persons taken into custody for being "drunk

and incapable" furnishes no accurate and reliable test of the proportionate number of persons who habitually drink to excess, but are not apprehended by the police. We fear that if the thing were probed to the bottom, it would be found that tippling, carried beyond the bounds of sobriety, is a custom which, in respect of the numbers who indulge in it, is by no means diminishing, and that although the *élite* of the working men have, to a very gratifying extent, risen superior to the vice, it has still among the lower social grades as wide and destructive a dominion as ever. At any rate, the evil is an appalling one, and unquestionably demands a very stringent remedy. The merit of the plan embodied in Sir Wilfrid Lawson's Bill was that it is professedly aimed at the extirpation of the nuisance, and that it committed the enforcement of its provisions to the people themselves.

The debate which took place on the motion for the second reading of the measure in the House of Commons on Wednesday last, whilst it was of a character to awaken confident expectation that the existing licensing system will be taken in hand by the Government next Session, and that the present facilities for the gratification of intemperate habits will be in many ways lessened, did not strike us as calculated to exhibit any serious probability that the measure of Sir Wilfrid Lawson, at least as regards its prohibitory force, will become law within the lifetime of this generation. The number of members who voted for it, showed, it is true, a great accession since last the question was discussed. But it would be a great mistake to take for granted that any large proportion of the minority intended by their votes to express approbation of the measure as it stood. Most of those who spoke in support of the second reading qualified the opinions they advanced by disclaiming approval of total prohibition. Many more would have spoken in a similar sense but from their apprehension that the measure would be unworthily got rid of by being "talked out." Some meant merely to express, in as emphatic a manner as possible, the obligation due to the promoters of the Bill for having fastened public attention on, and roused the public conscience concerning, an intolerable but neglected nuisance. Others gave their votes as a powerful protest against the existing laxity of system. There were some who desired to put a moral pressure upon the Government, and thereby strengthen its hands when it set about grappling with the evil. Several intended merely to endorse the principle that in determining the number of public-houses in any given locality, the ratepayers of that locality should have a definitive share of authority in the matter. None of these probably would have voted for the measure if he had had good grounds for believing that his vote would have given it the immediate force of law. So that the doubling of the minority in favour of the Bill within five years cannot be accepted as a trustworthy indication of a corresponding addition to Parliamentary representatives prepared to carry measures of restriction in regard to the liquor traffic to the extent of total prohibition.

Stopping short of this extreme, there is much to be urged in support of the principle of the measure. The sober poor are unquestionably entitled to demand some means of protection against the nuisance inflicted and the increased burdens imposed upon them by the intemperate poor. No claim to an individual's liberty of indulgence can be justified, the concession of which trespasses upon the rights to which his neighbours are entitled. It must not be lost sight of that it is upon the well-disposed, the industrious, the self-denying, the virtuous poor that the evils of an ever-present liquor traffic fall most heavily. They cannot escape, as persons of a higher social class can, from the vicinity of, it may be, half-a-dozen beershops. They cannot seclude their families from the demoralising scenes and sounds of which each of these plague-spots is a centre. The necessities which compel them to fix their habitations in a thickly peopled locality, condemn them also, with their wives and children, to breathe an impure moral atmosphere. They have to pay their share to the poor-rates and taxes which the intemperance encouraged by beershops helps to swell. Myriads of them are anxious to put a hand of forcible restraint upon the abomination which exposes them to such serious disadvantage. They ask to have the power committed to them of protecting themselves against the penalties they have to pay for other men's excess of self-indulgence. And who can say that their demand is unreasonable? Assuredly, it was to affirm the reasonableness of that demand that so many members voted in favour of the second reading of Sir Wilfrid Lawson's Bill.

Well, the Home Secretary has pledged the Government to vigorous and early action, and

we can hardly doubt that, barring accidents, the pledge will be redeemed. The existing state of the law upon the subject is a scandal to our country. No doubt, some reforms would before this time have been effected in it, but that publicans and beerhouse keepers, multiplied by a well-intended but mistaken policy, were strong enough before the Reform Acts of 1867-8 to dominate the borough constituencies. That element of opposition to better arrangements has been so far diluted (to use the expressive phrase of Mr. Bruce) that stringent legislation in restraint of the liquor traffic has once more become possible, and, as far as we can gauge the latent opinion of Parliament, we believe that it is prepared and even anxious to make a great change in the conditions upon which the sale of strong drinks shall be carried on in future. Whether any external precautions will avail to check a now inveterate habit is a problem which time alone can solve. Associated with a sound and liberal system of popular education, they may at least help to reduce intemperance to a minimum.

THE PARLIAMENTARY SESSION.

THE second stage of the Parliamentary Session has been reached, and the whole list of measures is now before the public. Thus far the promises of February have been more than realised, but how much of the Ministerial programme will bear fruit in Acts of Parliament, is, as yet far from clear. At the outset the Prime Minister explicitly announced that this was to be an Irish Church Session, and that to the carrying of his one great measure everything else must be subordinated. How faithfully the House of Commons has supported the intentions of the Cabinet is already on record. The Irish Church Bill, having emerged from the perils of Committee substantially unaltered, was reported last Thursday, prior to the Whitsun recess, and is down for third reading on Monday, 31st May. It will reach the Upper House in ample time for a full discussion of its principles and details, and probably before the middle of July the Bill will have been disposed of. The Lords, however minded, cannot evade their responsibilities. Before the prorogation they will be obliged either to accept substantially a measure which will go up to them backed by an overwhelming majority in the Commons House of Parliament, or to throw it out altogether.

The fate of the other legislative proposals of the Government is by no means certain. To the Upper House has been assigned the initiative in several of the Bills now before Parliament. In the case of the Scotch National Education Bill the Peers have abused the confidence of the Government by eliminating the most liberal provisions of the measure, which will now, probably, be abandoned for the Session. A good deal of pains has been bestowed in shaping the clauses of the Habitual Criminals Bill, which after a lengthened discussion by the Commons and some considerable alterations, will no doubt become law. The Council of India Bill is not a party question, and the changes which have been introduced into its clauses, at the suggestion of the Marquis of Salisbury and Lord Lawrence, are not likely to be seriously contested in the other House.

The remaining Government measures of importance still linger in the Commons. Mr. Lowe's Budget will no doubt be passed intact—the resolutions which formed its basis having been accepted without alteration just before the recess, and the Lords being chary of interfering in financial measures beyond verbal protests. Possibly the much-needed reform of our bankruptcy laws and jurisdiction will be again postponed. Though the Attorney-General's Bill met with general approval on the second reading, its multifarious clauses have not yet been discussed. Even if the Commons should have time fully to consider, and eventually accept the measure, the Law Lords may once more interpose their veto, in accordance with their traditional policy to reject law reforms which do not originate with themselves. The bill for creating County Financial Boards—it simply inserts the thin end of the wedge—may get through because it is weak; that for equalising the assessment of property for rating purposes because it is urgently needed. The Government had laid a good foundation for their general educational measure next year by the Scotch scheme already referred to, and the Endowed Schools Bill. The one has been emasculated by the Lords; the other has just come from the Select Committee to which it was referred. Mr. Forster's Bill will be divided; the second part which constitutes an Educational Council, being separated from that portion which deals with the reorganisation of endowed schools. According to the *Spectator* the only alterations of importance made by the Select Committee have been "that

the governing bodies are to have the initiative in submitting a scheme of reform, which, however, the Commissioners are not at all compelled to accept; that the small endowments are to have three months in which to submit their alternative scheme, and the large ones (with gross endowments above 20,000*l.* a year, or a wholly education income above 1,000*l.*) are to have six months; while Christ's Hospital, Dulwich, Birmingham, and Bedford are to have a year." If it be true that its substantial provisions is approved by the Tory members of the Committee, the Endowed Schools Bill may become law this Session. Nor is it to be forgotten that the inquiry which is taking place before the Select Committee on Parliamentary and Municipal Elections is laying the foundation for such future legislation as will tend to simplify and cheapen elections, discourage bribery, and ripen opinion in favour of the Ballot.

The remaining measures now before Parliament are under the protection of private members. The Bill for legalising marriage with a deceased wife's sister has been accepted by so decisive a majority in the Commons that the Lords may, this time, hesitate to throw it out. Apparently the Solicitor-General's Universities Bill, though endorsed by the Lower House, is not destined to reach the Upper Chamber—which will simply deprive their Lordships of an opportunity of again coming to the defence of clerical ascendancy in our chief seats of learning, and postponing for another year an inevitable reform. The same inexorable difficulty—want of time—may prove fatal to Mr. Hadfield's Burial Bill this Session. But the Lords having accepted, without material difference the principle of Earl Russell's proposal to create a limited number of life peers, it is not of much consequence whether the meagre Bill in which it is embodied proceeds or not this Session. Wisely recognising the urgency of the case, and the ripeness of opinion, the Government have consented to the suspension for two years of excise licences to beerhouses, which ensures the passing of Mr. Selwin-Ibbetson's Bill. The report of the Trades Union Commission furnishes a mine of information which will be useful for the future. Though Mr. Hughes has embodied in a Bill the conclusion of the more advanced members of the Commission, who reflect the opinions of the *élite* of the working classes, he cannot at present expect to make any progress. Legislation, as the result of unofficial enterprise and energy, is not likely to be prolific this year.

It becomes more evident as the Session advances that Parliament cannot, in a single Session, deal effectively with more than one great measure of the magnitude of the Irish Church Bill. That thorough discipline and close attendance during its passage through the Commons, will perhaps be relaxed when the Bill has passed to "another place"; and there is a danger that the House will be more anxious to bring its labours to a speedy close than to grapple effectually with other questions which may require a careful consideration. The promissory notes to be redeemed "next Session" are already ominously numerous, and we hope the list will not be greatly expanded by the renewal of this year's Bills. To pass the principal measures which the Government have now in hand would help to clear the legislative jungle, prove to the country that the loyalty and energy of the Liberal party are not limited to the one great question which they have been specially elected to settle, and give something like a guarantee that the new House of Commons has a far higher estimate of its responsibilities, and more adequately reflects the wishes of the nation, than its predecessor. The present assembly has thus far exhibited a zeal for the public welfare, and a business capacity, which we trust the remainder of the Session will not belie.

PROGRESS OF PEACE PRINCIPLES.

THE Peace Society very appropriately brings up the rear of the May anniversaries. War is the sworn foe of those religious and philanthropic enterprises, the claims of which are at this season brought into especial prominence. "Goodwill towards men" is only possible when there is "peace on earth." It seems strange and incongruous that in this nineteenth century an organised society should be needed to commend and enforce this obvious and elementary axiom. But mankind are, alas! more often governed by passion and prejudice than by common sense and noble impulses. Ambitious and unscrupulous sovereigns are more potent in swaying the nations of the earth than the teachings of religion and civilisation, or even the suggestions of self-interest. To recall attention to the brotherhood of nations and the

first principles of Christianity, to keep a vigilant watch on the warlike tendencies of Courts and Cabinets, and to counteract the combative tendencies of the popular will, is never out of place. In this mission the Peace Society has found a wide field for its benevolent energy, and has met with no little success.

The present state of opinion in respect to the peace question is one of the most curious anomalies of the age. If we take note only of the general drift of feeling among the populations of Europe, it might seem that the Peace Society was on the wave of a triumphant agitation, and that a pacific millenium was at hand. War and international jealousies are at a discount. Even avowed revolutionists place the peace principle on their programme! The sentiment of military glory is unpopular, if not obsolete. Austria and Prussia—the two nations which have most recently been engaged in bloody strife—are far more intent in pursuing a course of industrial development than upon revenging past defeats or gaining new conquests. The preservation of peace is as much desired at Berlin as at Vienna; and in Italy and Spain, where new or resuscitated nationalities are in the ascendant, there is a pressing demand for the abolition of the conscription and the curtailment of warlike expenditure. But this wholesome change is most perceptible in what has always been held to be the great military nation of Europe. The French are tired of military glory. They have no burning desire to extend their boundaries. The worship of Napoleonism is declining; "the pride, pomp, and circumstance of glorious war," are effete at Paris, even in stage costume. It is true that the armaments of Europe are little diminished, that the number of men under arms is absurdly large; and that the rivalry of governments in squandering national resources upon military organisation, is keen and rife as ever. But even where liberty is withheld on the continent, that opinion which favours a pacific policy is paramount, and actually arrests the battalions which potentates would put in motion. When, by the change of public sentiment, huge armaments have become an anachronism, they must soon be greatly reduced, or dispensed with. Science has made national defence so costly that people are beginning to ask whether an armed peace is a necessity of their existence, and whether it is requisite that constant suspicion and traditional jealousy should be the normal condition of neighbouring States. Unless, therefore, any of the Sovereigns or Ministers of Europe are able soon to precipitate a great war, current opinion on the continent will compel a great reduction of warlike armaments.

War, we are often told, is the last appeal in international differences, but its wisdom and efficacy are now so discredited that every civilised nation hesitates to have recourse to it. Consequently the once decried principle of arbitration as the method of arranging quarrels is assuming a very practical look. An outbreak between France and Prussia on the Luxemburg question was averted by the friendly offices of other States; Greece was restrained from lighting up the flames of war in the Archipelago by the urgent advice of the Great Powers. Every Government is at least anxious to prevent its neighbour setting his house on fire. The arbitration principle is no longer the mere dream of philanthropists. It finds favour with courts, and hard-headed statesmen succumb to its reasonable claims. As Lord Clarendon lately told the Peace Society, the principle is becoming recognised as the most honourable and equitable solution of many difficult and important questions. There is not a Sovereign in Europe, however powerful, that can now unfurl the blood-red banner by his mere *ipse dixit*, nor a statesman who would care greatly to keep up huge armies except for internal police purposes. Let trouble arise, and war seem to impend, and the pressure of the Cabinets of all Europe is brought to bear against the disturbers, and industrial and commercial interests rise up to protest against national quarrels being carried on "to the bitter end."

The Peace Society cannot complain that their question has made no progress at home. It is not so much that men are ready to admit that peace principles are good in the abstract, but they are now embodied in our State policy. Our statesmen have long since accepted non-intervention as the cardinal rule in respect of foreign nations, and not even General Burgoyne can create any flutter, much less raise a panic, on our defenceless condition. Substantial reductions have been commenced in army and navy, but "Oliver asks for more." When the leading journal, which has so often entered the lists against the Peace Society, derides the invasion cry, and denounces the fortification of Portsmouth Dockyard, upon which some eight millions sterling have already been wasted, as a

costly inability, England must be quite cured of the Palmerston craze.

Though the arbitration principle has been discarded by the United States Government for the settlement of the Alabama claims—and that by the advice of Senator Sumner, its once prominent advocate—there is no reason for anxiety as to the ultimate issue. Our trans-Atlantic cousins have indulged in a passing fit of resentment, of which they seem already half ashamed. Though Mr. Sumner has thought fit to ride the high horse, he loudly deprecates war, and his countrymen are surprised we should have thought so much of his huge indolence. Mr. Motley comes to England with no propositions founded on Mr. Sumner's speech, and with no instructions to reopen the question. Perhaps this is hardly fair to our Government, after the summary rejection of the Alabama Claims Treaty. But the question can, without detriment, rest awhile. "There is no general desire in this country," says the American correspondent of the *Times*, "to make exorbitant demands upon Great Britain; there is no such desire to press her to the verge of national humiliation, nor is there any wish among those thoughtful men who move and control the great industrial, trading, commercial, and financial interests of the United States, and whose views always control the Government in international affairs, to indulge in the luxury of a war with England. These people have asserted their power in this matter, as they did a few days ago when the Cuban trouble approached a crisis, and their pacific influence is already evident. Our kinship, though not objecting to scare John Bull, have no thought of actual hostilities. Their army and navy are reduced to the lowest peace establishment, and by-and-by the common sense claims of arbitration will recover their influence and be applied to a final settlement of outstanding difference between the two countries."

HOW TO PREVENT STRIKES AND LOCK-OUTS.

THE strike at Preston has terminated in the defeat of the operatives. That such would be the inevitable result was clear to any dispassionate observer who had attentively studied the actual condition of affairs. Efforts to maintain, during a period of depression, the rate of wages customary in prosperous seasons are generally attended with difficulty, and frequently prove disastrous failures. The Preston operatives seem to have been aware of this, for they repeatedly expressed their willingness to submit to a certain amount of reduction in their wages, but not to the extent proposed by the employers. The dispute, in fact, was not respecting the advisability or non-advisability of lowering the rate of wages; it related merely to the extent of such reduction. This being the case, it seems difficult to comprehend how a matter so eminently suitable for arbitration should for several weeks have proved a source of bitter warfare between the parties interested. The quarrel was one of those which might, had a proper feeling been exhibited on both sides, have been satisfactorily adjusted at the very outset. To render the operatives their meed of justice, they, from the first, expressed their readiness to submit their case to arbitration, and to abide by the arbitrator's decision, even if it proved adverse to their claims. The refusal came from the employers. Conscience of the strength of their position, and the weakness of that of the operatives, they would listen to no terms save those of unconditional surrender. But their victory has been dearly purchased. Humiliated, irritated, and despairing, large numbers of the more skilled operatives, rather than re-enter the factories of their triumphant employers, have emigrated to the United States, in the cotton mills of which their presence is heartily welcomed, for every additional skilled hand assists in developing the growth of the American cotton-manufacturing industry, which already is beginning to compete with us in the markets of the world. In their eagerness to crush the power of the trades' unions, to reduce the operatives to a state of comparative subjection, the employers appear to have lost sight of the probabilities of the future. Neglecting the opportunity of cultivating more amicable relations between themselves and their workmen, they have not only helped in sowing the seeds of increased foreign competition, but also in keeping alive that fatal spirit of discontent and ill-feeling which so frequently proves the precursor of a dispute. Capital, no less than Labour, at times commits serious mistakes, and the Preston dispute appears to have been one of these. Of course, construing the doctrines of political economy in the narrowest and

harsh sense, the employers were perfectly justified in the policy adopted by them; but they could also, without increasing the risk of deviating from politico-economical principles, have conceded to their workmen the right, or privilege, of having the dispute submitted to arbitration, and had they done so, their gain would have been real instead of nominal.

It is curious to note the practical tendency of the doctrines current among English workmen as contrasted with the theoretical character of those entertained by the generality of continental artisans. The co-operative movement furnishes a good illustration of this. While on the continent it was in many places being attempted under almost impossible conditions, and with equally visionary aims, in England it was utilised at Rochdale in a most remarkable manner, achieving a degree of success, productive not merely of emulating efforts, but indicative also of other successful modes of application. So with the labour question. On the continent, State workshops form the day-dream of the artisan. He would make the State the great employer, the rate of wages being regulated in the same manner as are the various degrees of taxation. The English artisan is more practical. His aim is to obtain the highest current rate of wages. The primary, or, at least principal, object of many trades unions is to "protect" the rate of wages from being unduly lowered. Whether the means taken to achieve this object are always defensible does not affect the main question. They have certainly at times resorted to unfair practices, such as intimidation and so forth, but in so doing they have not unfrequently merely reflected the policy of the employers. An employer may display kindness and consideration towards his workmen, without being too familiar with them; he may by his own personal example materially influence their conduct, not merely in the workshop, but also in their homes. Labour may frequently mistake its rights and neglect its duties, but although this is a matter to be deplored, even censured, it does not furnish an excuse for the same conduct on the part of Capital. To hear of the frequent disputes between employers and employed in this country, one would naturally imagine that it was impossible for both to remain long on good terms with the other; that no conditions could be devised for enabling them to live harmoniously together. Yet there are scores, nay, hundreds, of English manufacturing establishments in which strikes and lockouts are wholly unknown. Why should these not be more numerous? Are employers and employed so infatuated in favour of trade disputes that it is impossible for them to surrender the questionable pleasure of continually wrangling with each other? It is incredible. That quarrels will occur in the best regulated workshops is quite as likely as that disputes will arise in the most united families, but surely the number of these disputes might be materially decreased. It is preposterous to suppose that either employers or employed can take delight in wilfully imposing privations and sufferings on themselves and on their families. There must be a cause, and that cause is to be found in the mutual unwillingness of each to submit to the other. As friends, they will work sturdily side by side, scornfully smiling at all obstacles; as enemies, each would suffer every torture, even to the death, rather than be triumphed over by the other.

Our labour disputes, very frequently, are less matters of wages or trades regulations than of personal feeling. The most contented body of workmen may be stung into inconsiderate rebellion by the harsh and unreflecting behaviour of a manager or foreman. On the other hand, the most inveterate unionists may sometimes be induced to act more generously towards a just and impartial employer. Where kindly feelings subsist between employers and employed, half the ordinary causes of quarrel are removed. Hence the growing popularity of the arbitration system, whether it be in the form proposed by Mr. Mundella, or that suggested by Mr. Rupert Kettle. The principle of arbitration is as old as humanity itself. If two tribes quarrelled, a third tribe was chosen as the arbiter, whose decision could be accepted without humiliation by either. Could the principal nations be induced to practise the same system of settling their disputes, we should behold fewer of those terrible wars which have so frequently desolated the surface of the earth. On the continent the establishment of boards of conciliation or arbitration has done much to remove many of the causes of dispute between employers and employed. In this country they would prove even more successful. An instance of this has been afforded by the recent successful application of the principle in settling the quarrel between the Manchester builders and the operative joiners and carpenters in their employ. It was the same at Wolverhampton and Darlington, the

adjudications in either case partaking of the nature of a compromise. It is suggestive to note the eagerness of the workmen to secure the adoption of the arbitration principle. Although the employers are likely to be the largest gainers, yet the removal of the sense of inferiority which has so long burdened them would more than compensate the men in case of defeat. In the ninth annual report of the Amalgamated Society of Carpenters and Joiners, the secretary, Mr. R. Applegarth, mentions the fact that, although the association numbers nearly 9,000 members, and has 218 branches scattered over the whole kingdom, not a single strike took place among them during the whole of last year. "There is little doubt," says Mr. Applegarth, "but that the depressed state of trade may to some extent account for this encouraging fact, but it is nevertheless true, that amongst our members there is an increasing desire for arbitration; and, since the beneficial result of its adoption at Nottingham has been made so widely known by its promoter, Mr. Mundella, the members of many of our branches have exerted themselves, and have had the good fortune to see boards established in their midst, and they now meet their employers in equal numbers, and together, like sensible men, 'higgle' about wages, as the employer and the merchant bargain for timber or for stone." This is a fact which our legislators and political economists would do well to study. It seems to furnish the long-desired clue to the means of satisfactorily solving the great modern industrial problem—How to prevent strikes and lock-outs.

Foreign and Colonial.

FRANCE.

There have been some electoral disturbances in Paris. On Wednesday night, M. Emile Olivier, one of the candidates, addressed a public meeting in the Châtelet Theatre. He could scarcely get a hearing, and ultimately the meeting was dissolved by the police, on account of the disorder which prevailed. Outside there was a large crowd of persons who had been unable to obtain admission, and who amused themselves by singing the *Marseillaise* and shouting. These were dispersed by the police, who, it is said, displayed much unnecessary violence. Indeed, a writer in the *Kapital* states that half-an-hour after midnight, when but few people were left, and those few were intent upon going quietly home, the *sergents-de-ville* suddenly came up, and kicked and struck them with much brutality, a woman advanced in years being among the number thus ill-treated. Several arrests were made.

Similar disturbances took place on Thursday. A crowd of 20,000 persons assembled on the Boulevard Beaumarchais and began to sing the *Marseillaise*, but were dispersed by the police and the municipal guards, horse and foot, several people being severely hurt, and a police-officer badly wounded. On the Boulevard St. Michel there was another demonstration, which was also put an end to by the police.

A decree of the Prefect of Police has been issued forbidding crowds to assemble in the streets in the neighbourhood of electoral meetings. He states that so fresh disturbances will be tolerated, and he calls upon all good citizens to maintain public order. The Liberal Paris journals express much regret at the violent scenes which have occurred. The *Temps* says the friends of the Opposition candidates are especially interested in maintaining order, as all disturbance will benefit the reaction. It thinks that even shouts and songs should be discontinued. In some quarters a strong disposition is manifested to throw the blame of what has occurred upon the police themselves.

M. Ernest Renan has announced himself a candidate for Meaux. He professes himself to be opposed to revolutions and to wars, and in favour of the immediate evacuation of Rome. He desires "progress," especially in education, and a lightening of the burdens on land. In religious questions he wishes only for "liberty for the present," and, "for the future, separation of Church and State." His prospects of success are not great.

Most of the electoral circulars advocate the maintenance of peace and the development of public liberties, and protest against personal government. The Government candidates are having a very hard time of it. The *Débats* gives us an anecdote of an ex-deputy, who, favoured in 1863 and 1869 with administrative patronage, went on the 8th of the month to a commune in the Puy-de-Dôme accompanied by a sub-prefect. The municipal council had been convoked, and was assembled. The candidate was presented, and it was duly explained why he was a better man than the socialist, Geniller, and the Liberal Unionist, M. de Barante; those persons were described as enemies to the Government. In former days the councillors would have considered themselves only too much honoured by the visit of the candidate and sub-prefect, and would have manifested enthusiasm; but on this occasion a councillor drew a paper from his pocket, in which the views of the majority had been embodied, and declared that he and his friends would not again support the late member, who had voted for the Mexican expedition, the Army Bill, and the augmentation of taxes. Explanations were attempted; the name of the Emperor was introduced; the juge de paix arrived to the rescue. But

all was in vain, and the official candidate retired discomfited.

AUSTRIA.

The formal closing of the Austrian Reichsrath took place on Saturday, the Emperor delivering in person the speech from the throne. His Majesty expressed his satisfaction with the labours of the Assembly, and referred to the friendly relations between Austria and other Powers as a guarantee for the maintenance of peace. The financial prospects of the Empire were spoken of by the Emperor in hopeful terms, and the measures of the past session, embodying important social reforms, enumerated. His Majesty, in conclusion, spoke of the necessity of a good understanding between the various races of the Empire, and said it could not fail to be brought about, as Austria offered to all of them freedom and independence.

ITALY.

The new Italian Ministry is now definitively constituted. General Menabrea remains President of the Council and Minister of Foreign Affairs, and Signor Cambray Digny retains the portfolio of Finance. Signor Minghetti, after a conference with the King, has accepted the Ministry of Agriculture and Public Works, and Signor Ferraris is at the head of the Home Department.

SPAIN.

The Spanish Constituent Assembly, after a long debate, have agreed to enact by the 32nd article of the Constitution that "The sovereignty resides in the people, from which all power emanates." An amendment requiring that the future monarch should be a Spaniard, born in Spain, was rejected by 124 votes against 60. The House also rejected a motion demanding that the election of the Sovereign should be by plebiscitum. Article 31st, relating to the circumstances under which the constitutional guarantees may be suspended, was adopted by 96 votes against 56. The Cortes rejected a proposition of Senor Orense to add a clause proclaiming the abolition of slavery in the Spanish colonies. Senor Olozaga and Admiral Topete said that both the Government and the nation wished for the abolition of slavery, but that it must not be effected in a manner prejudicial to established interests. The members of the Spanish Cortes were occupied all day on Monday with discussions on the merits and demerits respectively of the Monarchical and Republican forms of government without coming to any conclusion.

AMERICA.

A cable telegram from Philadelphia reports that Admiral Koff and the Government agents in Cuba report that the insurrection is weak and declining. The American revenue officers have been ordered by the Government strictly to enforce the neutrality laws, and to prevent the sailing of expeditions to aid the insurgents.

President Grant has issued a proclamation ordering an election to take place on the 6th of July in Virginia, on the new State Constitution. He orders at the same time that a separate vote should be taken on the sections of the Constitution which disenfranchise participants in the rebellion, and which enforce the test oath for officials assuming office.

A telegram by the cable brings the news that the Legislature of Connecticut has ratified the fifteenth Constitutional amendment prohibiting the denial or abridgement of the right to vote on account of race, colour, or previous condition of servitude.

By Reuter's express we learn that it is now reported in New York that Mr. Motley, who leaves for England on the 19th inst., will have no special instructions from his Government in relation to the Alabama claims subject, it being regarded as more desirable that the Governments of both countries should await further expression or development of sentiment upon the subject through Parliamentary and Congressional debate.

Mr. Sumner, in a recent interview with a correspondent of the *New York Herald*, is represented to have expressed the opinion that there is no danger of a war between the two countries arising from the affair.

A telegram from Philadelphia, through the Atlantic Cable, states that Mr. Motley sailed yesterday. His instructions are framed with a view to direct action in case the Alabama question is presented by England. It is understood they maintain the ground heretofore assumed by the American Government, avoiding the extravagance of Mr. Sumner's propositions. The question of England's moral responsibility for the results of the Neutrality Proclamation of May, 1861, is still insisted on for reference to arbitration, and if decided against England, then all damages resulting therefrom will be pressed for payment. For the present Mr. Motley is not himself to take any steps towards reopening the controversy.

Mr. Fish, the American Secretary of State, has reported to Congress that the total value of all claims preferred for ships and property destroyed by rebel vessels is 13,000,000 dols., or 2,600,000*l*. The Alabama destroyed 70 vessels, the Florida 36, the Shenandoah 36, and the Georgia 9. Even these charges, it must be remembered, are many of them "claims," that is, owners' estimates, not at all likely to be less than the truth.

A paper published at Richmond, Virginia, under the title of the *Southern Opinion*, has just been given up. The discontinuance of this paper is looked upon by the *Tribune* as a proof that the effort to keep alive the spirit of rebellion in its own smouldering ashes is a failure, and that with General Lee at the White House consulting with President

Grant as to the new constitution, the day of "rebel organs" is ended.

NEW ZEALAND.

A very gloomy picture of the state of affairs in New Zealand is painted by the *Times* correspondent at Wellington. The writer, who dates his letter the 12th of March, confesses that he had been mistaken in thinking that all danger was over. Matters were daily getting worse and worse, the rebellion having spread in such a way as to indicate the necessity of coping with it, no longer on one point at a time, but on all sides at once. Te Kooti, who was supposed to be dead, was alive, and it was doubtful whether he had ever been wounded. Tito Kowaru could not be found, although a thousand pounds had been offered for him dead or alive. His followers had succeeded in shooting seven out of a foraging party of ten constabulary, and the murderers were baffling every effort to discover their whereabouts. A duplicate of the Poverty-bay massacre had occurred, but on a smaller scale, at Taranaki, where eight Europeans had been murdered. The Taranaki massacre occurred at the White Cliffs, about thirty-five miles to the north of New Plymouth, the chief town in that province. The settlement was on confiscated land, and comprised a few settlers who were scattered around a block house, from which, however, the local constabulary originally garrisoning it had been withdrawn so long ago as March, 1868, two natives being placed in charge of it instead. Lieutenant Gascoyne had undertaken to give an eye to the redoubt and them, as he was residing with his family only thirty yards off. The settlers appear to have been perfectly satisfied with this arrangement, especially as the local authorities promised to warn them should they hear news of a threatening character. On Friday night, the 12th of February, or early on Saturday morning, a party of natives must have called at Lieutenant Gascoyne's house and tomahawked first him and then his wife and three children. All their bodies were found together; his fully dressed, the children in their nightclothes, and Mrs. Gascoyne partially dressed. The bodies of two men, Edward Richards and John Milne, were also found similarly tomahawked; and close to where the redoubt had stood before the party burnt it, that of the Rev. John Whiteley was found lying, shot with five bullets, beside his dead horse. The rev. gentleman was last seen shortly after six o'clock on Saturday evening going towards the redoubt, and was apparently shot from behind some scrub on the roadway an hour or so afterwards. He was the oldest of the Wesleyan missionaries still in harness, having arrived in New Zealand in 1833. During the fierceness of the late wars his life seemed safe everywhere, and the present determination of the rebels could not (says the *Times* correspondent) be more thoroughly exemplified than in murdering and stripping him of his coat and waistcoat. The generally supposed head of the small party who committed these murders was a native for whom Mr. Whiteley stood godfather when he baptized them. His name, too, was the same, Waitere being Maori for Whiteley, although it is also spelt Wetere, which means Wesley. A remarkable letter has been reprinted in the colony from the London *Watchman* of the 2nd of December, in which Mr. Whiteley said that during his thirty-five years' sojourn in New Zealand he never felt so desponding. On information of the murders reaching New Plymouth volunteer forces were enrolled, and such steps as could be devised to protect the settlement from immediate danger were promptly taken. The settlers around New Plymouth, regarding the murders as a menace, again abandoned their homes and harvest work, as they had already had to do so many times since war first commenced in 1860. According to a submarine telegram the rebels were being hard pressed by the colonial forces.

FOREIGN MISCELLANY.

According to report a marriage is proposed between Prince Ernest of Hanover and Princess Thyra, sister of the Princess of Wales.

A Belgian contemporary relates that the two sons of Count Bismarck have passed through Ostend this week, on their way to the University of Oxford.

President Grant recently tendered Horace Greeley the appointment of Government Commissioner to examine the Pacific Railroad, with four other gentlemen, but Mr. Greeley declined the appointment.

The second German expedition to the North Pole is to sail on the 7th June. It will consist of the steamers *Germania* and *Hansa*, which are to carry supplies for a two years' voyage.

The *Brisbane Courier* thinks the probabilities are that before very long the whole of the Australian colonies, with the exception of Western Australia, will be in direct telegraphic communication with Europe.

PARAGUAY.—The latest advices from Paraguay by the mail are to the effect that the expeditionary forces had left Ascension for the purpose of attacking Lopez and cutting off his communications. Lopez was in a strong position, fortified by forty pieces of artillery, and defended by 9,000 men.

ILLNESS OF THE EMPEROR OF RUSSIA.—According to accounts from St. Petersburg, the continued indisposition of the Emperor Alexander is beginning to cause uneasiness to his medical men. His Majesty, it has been stated, was a few weeks back crossing a bridge in an open carriage with his eldest son, when the horses took fright, and dashing across the foot-path were only prevented by the parapet from falling with the vehicle into the river. The shock was, however, so violent that fears were entertained that the Emperor might have suffered some internal injury, and since the accident he has been unwell.

The belief is that the Czar will try a cure at one of the German watering places.

A NARROW ESCAPE.—The *Times of India* gives a good tiger story from the pen of Mr. Adam White, late of the Bombay Ordnance Department. Mr. White was in pursuit of a tiger that had killed a cow, and the story as told by the mighty hunter is this:—"I had not proceeded far up the valley, and was standing on the brink of the nullah into which he had been seen to retreat, peering about me, when I heard the low, snarling growl peculiar to the tiger when meditating a charge; and had barely time to look in the direction from whence the sound came when a magnificent tiger rushed at me from under a thick bush, where he had been lying *perdu*, about twenty paces distant from me. I had not a second to lose, and therefore let drive my right barrel at the head of the beast; the ball, however, only grazed his skull and passed through the bottom of his left ear, inflicting a deep flesh wound, but doing no further injury. Unchecked by my salute, on he came, and with my left barrel I gave it him right in the centre of his chest at not more than a yard from the muzzle of my rifle; although my second bullet delivered at such close quarters did instantly fatal execution, still the impetus of his rush was such that his body, carried forward with the last spurt of his vital energies, hurtled against me with tremendous force, knocking me clean off my pins, giving me an awkward backfall from top to bottom of the nullah of some fifteen feet. Of course we both toppled over at the same instant; and on recovering my wits, for I was momentarily stunned by the fall, I found myself underneath my late antagonist, he stark dead, with his head laid across my left arm, and purpling my old phiz with his life's blood. With an effort I succeeded in getting myself clear of his carcass, but, on attempting to stand, discovered to my chagrin that my left leg was broken. Just then my two assistants, who had, on first hearing and seeing the tiger, taken to flight, came up still under the effects of their late panic, and imagining the beast to be still alive, fired simultaneously at him, but with such bad aim that instead of hitting the tiger they very nearly 'did' for me. After an hour's delay a charpoy was procured, and I was carried to my wigwam (the tiger in rear along on a pole), and next day I was brought into Jubbulpore to the Royal Artillery Hospital, where I am very kindly treated. Barring my dislocated leg and a few trivial bruises, I'm not so much hurt. So you see my good shooting has once again saved me from a mauling."

MONUMENT TO THE "FACTORY KING."—A monument to the memory of the late Mr. Richard Oastler, the successful advocate of the "Ten Hours' Bill," was inaugurated at Bradford on Saturday. Every factory district of Yorkshire and Lancashire was largely represented in the crowd of 100,000 well-dressed persons who filled the streets. A procession, composed of 30,000 persons, was formed and marched from the town to Peel Park, about a mile distant. There an address was presented to Lord Shaftesbury, who, as in years past prominently identified with the labours of Mr. Oastler, had been requested, and had undertaken, to perform the ceremony of unveiling the monument. It expressed the gratitude the working people of Yorkshire and Lancashire felt to his lordship for the disinterested, arduous, and successful labours he had undergone to secure the adoption of the Ten Hours' Bill, the beneficial results of which they had enjoyed for nearly twenty years, and which are now visible in the marked improvement of the physical and intellectual condition of factory workers. Lord Shaftesbury, in accepting the address, expressed the gratification he felt in having been requested to take part in these proceedings. The procession was then reformed and returned to the town, a large proportion of those composing it gathering in the open space around the site of the statue in front of the Midland Railway station. On arriving at the site, Lord Shaftesbury, who was publicly welcomed by the Mayor, unveiled the statue. He addressed the crowd, congratulating them as Yorkshiremen on their mindfulness of old friends, and of one who left his retirement to maintain the cause of the worn-out adult and the cause of suffering children, and who brought to the work a force of talent, a vigour of mind, and an earnestness of heart that in any profession would have raised him to its highest ranks. Addresses were then delivered by Mr. Forster, M.P., Mr. W. Ferrand, and Mr. E. Miall, M.P., after which the crowd dispersed. At eight o'clock a public meeting was held in St. George's Hall, under the presidency of the Mayor, who was supported by Lord Shaftesbury, Lord F. C. Cavendish, M.P., Mr. W. E. Forster, M.P., Mr. E. Miall, M.P., Mr. Wheelhouse, M.P., Mr. A. Illingworth, M.P., &c. The memorial represents Mr. Oastler in the act of making an appeal on behalf of the factory children, two of whom, a boy and girl, are grouped at his side. The sculptor is Mr. J. Birnie Philip, of London. The entire cost of the work was 1,600*l*., contributed by the friends of the "short time movement" in Yorkshire and Lancashire.

SIR ROBERT PEEL IN "THE MELTING POT."—Woolner's statue of Lord Palmerston will probably be placed in the Palace Yard during this month. It is said that the statue of Sir R. Peel, which was erected there, and sent away, was melted down in order to serve for Lord Palmerston. It is a novel idea that of using up old Ministers in this way, and changing their political character almost as readily in metal as the individuals did their views during their lifetime.—*Court Journal*.

Literature.

THE LIFE AND
NEWLY-DISCOVERED WRITINGS
OF DE FOE.*

What is the impression which the students of De Foe's life and character have received from his hitherto published works? So marked were all his individualities that, although different men have described him in different ways, and, as is the case with every subject of biography, have varied in the prominence which they have given to certain things, there has been an entire agreement as to the main points both of his public and his private worth. As he has hitherto been described—and his own writings have verified the truth of the description—the picture presented to us has been that of one of the most ardent, courageous, honest and able defenders of human liberty that can be met with in the annals of English history. He was a man of unprecedented, and as yet, unequalled, energy and activity. He could not and would not please by flattery, but he often wounded both himself and others by his unassumed sincerity. He sacrificed reputation, fortune, liberty, friends and kindred in order to maintain his own consistency and discharge what he felt to be his public duty. But while hunted like a thief or a malefactor, disparaged by almost every party, pilloried and imprisoned, he often expressed the confident expectation that in after years the people of England would do him justice. That expectation has been fully realised, and De Foe's name, both as a patriot and as a writer, has been increasing ever since his death. We are now required to believe that in the later years of his life he sacrificed his honour if not his consistency, and that he died virtually a victim to his own political treachery.

The points upon which the evidence in this matter turns are exceedingly simple, and Mr. Lee, in the very valuable volumes before us, has given to every one ample materials to form a judgment concerning the main question at issue. It has been assumed, until very lately, that De Foe concluded his political work with the affecting and memorable "Appeal to Honour and Justice" published in 1715, and that the period between that year and the year of his death was exclusively occupied in the composition of the numerous works of moral, political and social economy, and fiction, by which his name is best known to the world at large. It cannot, however, be doubted that all his biographers have been wrong in this supposition. Indeed, if Mr. Lee's judgment is correct, De Foe never spent a more active political life than he did after his assumed retirement from that life. We do not, for a moment, question the fact of his continued political work, but we do question the full extent and character of it, as it is represented in these volumes.

The key to the valuable discoveries which Mr. Lee has undoubtedly made, as well as to his imaginary discoveries, consists in the finding, in the State Paper Office, of six letters, dated at different periods in the year 1718, all in the handwriting of De Foe, and all referring to certain literary work which he was discharging for the Government. Curiously enough, this work is described in the most detailed manner. The letters are addressed to Mr. De la Faye, who then held an important position in the Secretary of State's office. In the second of these letters, De Foe gives the origin, nature, history and result of his peculiar appointment. All readers of De Foe's life know how he was a second time apprehended for an alleged libel on the Government, when it was generally taken for granted that he had turned Tory. He owed his release to Lord Chief Justice Parker, whom he privately convinced of his innocence. Parker communicated with Lord Townshend, and it was then agreed that De Foe should receive public employment. The Tory prints at that time were full of scurrilous and sometimes dangerous matter, and Townshend proposed, to use De Foe's words, that while De Foe should still appear to be under the displeasure of the Government, and separated from the Whigs, he should obtain engagements upon the Tory journals, and so use his influence as to "take the sting out of them." In the first instance, having this purpose in view, Defoe started another journal of his own, the *Mercurius Politicus*. Then he became part proprietor of Dyer's *News Letter*; then he had a "secret mission" to Scotland; then he engaged himself in the disguise of a translator of foreign news upon the most venomous of all the Tory papers, *Mist's Journal*, and pretty well de-

stroyed its political tone. Other work of a similar kind was undertaken. De Foe, writing of his work, remarks that while the papers would pass as Tory papers, they would yet be so disabled and enervated as to do no mischief, or give any offence to the Government. He then says:—

"I beg leave to observe, Sir, one thing more to his Lordship (Sunderland) in my own behalf, and without which, indeed, I may, one time or other, run the risk of fatal misconstruction. I am, Sir, for this service, posted amongst Papists, Jacobites, and enraged High Tories,—a Generation who, I profess, my very soul abhors; I am obliged to bear traitorous Expressions and outrageous Words against his Majesty's Person and Government, and his most faithful Servants, and smile at it all, as if I approved it; I am obliged to take all the scandalous and indeed villainous papers that come, and keep them by me as I would gather materials for them to put them into the news; Nay, I often venture to let things pass which are a little shocking, that I may not render myself suspected. Thus I bow in the House of Rimmon, and most humbly commend myself to his Lordship's protection, or I may be undone the sooner, by how much the more faithfully I execute the commands I am under."

The other letters are explanatory of certain contents in the journals. This engagement, therefore, was that of literary spy, or, as Mr. Lee says, Secret Literary Censor. It apparently continued for years, and it was certainly handsomely remunerated, as it deserved to be. The reason of De Foe's entering so minutely into the nature of his engagements is obvious. It was to protect himself. Without such a recorded statement he might, at any time, in ignorance, have been seized for his connection with journals adverse to the Government. The letters which he wrote would show that, in occupying the position which he did, he was serving the State at the State's own request.

Now, an engagement of the kind that is described by De Foe in the above quotation must unquestionably be considered to be of an equivocal character. For ourselves, we would a great deal rather not have known that he had accepted it. Until we knew it there was not even an apparent stain upon his reputation. He had sacrificed almost more than any man of his time to preserve that reputation clear and unclouded. As he himself says in his "Appeal," his life had been one of sorrow and fatigue, but he was desirous that his children should not be disturbed in the inheritance of their father's character—the greatest inheritance that any man can leave to his offspring. Is it likely that, after such a life, and at the very time of a solemn "Appeal," which cannot be read, even in this day, without a profound feeling of sympathy and admiration, he was engaging in a deliberately dishonorable work? We are not only reluctant to believe it, but we do not think it necessary to believe it.

The moral nature of an engagement such as De Foe's would be determined mainly by what he did. We can quite imagine him justifying his silence respecting his own principles when brought into contact with the Tories—although this was contrary to the former habit of the man. We can imagine him, also, justifying his "smiles" when treason was talked. He was, as he imagined, in that way best serving the State and best advancing his own views. He was "scotching" the Tory, Stuart, and Sacheverell party, and scotching them all most effectually. He stood at the fountain of their literature, and took care that that fountain gave forth nothing that was not comparatively innocuous. No rabid appeals to the ignorant feelings of the multitude could be made while he occupied the post of Private Censor. We think it probable that, in discharging this work, he did great public service—a service the value of which can only be adequately estimated by those who know how insecure was the Hanoverian dynasty during nearly all the reign of George the First. But while, to use his own strong expression, he externally bowed in the House of Rimmon, did he ever advocate the worship of Rimmon? His post and office was to subdue that adoration; did he ever, himself, say or write a word in its defence? His office he must be left to justify to himself: the main question is, how did he discharge its duties?

It is in answering this question that we are obliged to part company from Mr. Lee. Our author has probably given more time to the study of De Foe's life and writings than any other man. He is possessed of great reverence for the character of his hero; his reading has been almost unbounded; his disposition is transparently honest, and he has, on the whole, an acute critical faculty. But we are bound to say that we cannot recognise all the writings in the last two volumes of this elaborate work as the writings of De Foe. These writings are exceedingly numerous, and embrace, like De Foe's genius, all kinds of subjects. Where, it seems to us, Mr. Lee has erred, is in assuming that because De Foe acted as censor of certain publications, he also wrote for those publica-

tions, and wrote not merely social but political articles. The only evidence of this—if it be evidence—that Mr. Lee has, consists in De Foe's style. We all recollect Dr. Johnson's dictum upon this subject: He laid it down that those who have a style of eminent excellence, such as Dryden and Milton, can always be distinguished, but that at the same time, a man must write a great deal to make his style discernible. Now De Foe had a style of eminent excellence, and he wrote a great deal—more than any other man ever wrote—but who is to be the judge of that style? We have read nearly all, and have re-read most of De Foe's writings, but we are bound to say that we cannot detect either De Foe's style of composition or De Foe's style of thought in some of these "newly discovered writings." There is an article for instance written in 1724, on Bishop Burret's History, which Mr. Lee assigns to our author, but which De Foe was wholly incapable of writing, or else De Foe had really turned a rampant Tory, and, at the same time, a very bad writer. We could single out a dozen other articles which we should as unhesitatingly reject as Mr. Lee has, hesitatingly or unhesitatingly, accepted, but we prefer to accept a broader issue. That issue is this. De Foe is proved to have been a Censor of the Press, on behalf of the Whigs—that is, on behalf of a Hanoverian Government—in 1718, but does it follow that he continued to start Tory or Liberal-Conservative journals, and write for them for nearly twenty years afterwards? Mr. Lee, who has searched every journal that was published at this period, read every line, and picked out not merely articles, but small scraps of news written without authentication, in the usual penny-a-liner style, professes to have identified by literary instinct, even these scraps as De Foe's. This is one:

"Moll King, a most Notorious Offender, famous for stealing Gold Watches from the Ladies' Sides in the Churches, for which she has been several times convicted, being lately returned from Transportation, has been taken, and is committed to Newgate."

This is a sample of many similar paragraphs in this work, and all the paragraphs are without any means of authentication excepting their style. In the present case the quotation is from *Mist's Journal*, and it is the only quotation which Mr. Lee makes from that journal in the whole of the year 1722—that is to say, it is the only writing of De Foe's which he has identified. Now, then, can anybody so describe the literary character of this remarkable paragraph as to say he feels sure it must be De Foe's? What is its literary character? In what particular respects does it resemble De Foe's style? For the life of us we are bound to say that it resembles the style of everybody and anybody who wrote about the first quarter of the last century. We do not say this of all the extracts in these works. Some—even the majority—appear to us to be unquestionably De Foe's, and for the unprecedented research which Mr. Lee has made in order to their discovery, he is entitled to the gratitude of all English readers, and especially of all English literary men. They raise the estimate of De Foe's marvellous genius, and not less consistent patriotism. What is contrary to the known character of the man we unhesitatingly reject. Would Mr. Lee believe in any even Johnsonian writing that praised Whigs and Dissenters?

The Life of De Foe in the first volume of this work is written with great minuteness and care. It lacks the fulness of Wilson and the admirable power of delineating character that is to be found in Mr. Foster's remarkable essay, but it has, at the same time, a distinct merit of its own. The later history of De Foe has never been written with so much knowledge. Sometimes the results of speculation are too often assumed to be the results of actual and undoubted discovery; but even when this is the case the speculation is very honest, has probable grounds, and is modestly urged. Very ingenious is the author's explanation of De Foe's money difficulties in his last days, and we think he makes out a good case in proof of the fact that De Foe did not leave his family in embarrassed circumstances. Mr. Lee also adds to the number of De Foe's works, making them out to be not fewer than 254—besides the *Review*, and many other journals, any of which was a life work in itself. We are sorry that we cannot follow the author all through his conclusions, but Mr. Lee can hardly expect any person to do this. He has done, as it is, a great work; but if he will, as he half promises, reprint the *Review*, he will do a still greater. We had imagined, until now, that there was no complete copy of that periodical in existence; but we are glad to learn that one person—Mr. James Crossley, of Manchester—is the fortunate possessor of such a work.

* *The Life and Newly-Discovered Writings of Daniel De Foe*. B. WILLIAM LEE. London: John Camden Hotten. 3 vols.

LECKY'S HISTORY OF MORALS.*

Independently of Mr. Lecky's literary reputation, his new work would have been secure against neglect and indifference. Intrinsically, its merits are many and great. Besides readers who are glad to receive additions to their knowledge of history in any one of its many departments, and besides those whose tastes attract them by choice to ethical studies, there are many who will turn with willing attention to these volumes, as they would to any book whatever in which any of the great interests of humanity was interpreted intelligibly and harmoniously in relation to the thinking of our times. For the sake of this last and largest class of readers, a history even of a portion of the moral life of Europe, is especially to be welcomed. That is not the province of thought which is just now at all sure of its due share of general consideration. Without anything like a deliberate *suppressio veri*, a great deal of contemporary literature tends virtually to understate the vast extent of the territory of conscience, by simply ignoring, or leaving it in the background. Such studies may, no doubt, draw to themselves a disproportionately large amount of regard as well as too little. But the evil effects of a too close and morbid inquisition into our own motives, and ingredients of character in ourselves, are not at all likely to ensue from a survey of moral aspirations and vicissitudes broadly and objectively presented. While it thus appears to us that one of the recommendations of Mr. Lecky's book is its historical method, we differ from those of his critics who wish it had been more exclusively historical. There is much to be said in support of his opening remark, that "a brief inquiry into the nature and foundation of morals," appears an obvious, almost an indispensable preliminary, to any examination of the moral progress of Europe."

Such passages as the following are, we think, valuable both as a clear and just statement of a general truth, and as furnishing a serviceable clue at the outset of a record which may well be compared to a forest, in the multitude of its vistas and branching avenues of thought.

"Just as pleasure and pain are ultimate grounds of action, and no reason can be given why we should see the former and avoid the latter, except that it is the constitution of our nature that we should do so; so we are conscious that the words right and wrong express ultimate intelligible motives; that these motives are generically different from the others; that they are of a higher order, and that they carry with them a sense of obligation. Any scheme of morals that omits these facts, fails to give an accurate and adequate description of the states of feeling which consciousness reveals. The consciences of men in every age would have echoed the assertion of Cicero, that to sacrifice pleasure with a view of obtaining any form or modification of pleasure in return, no more answers to our idea of virtue, than to lend money at interest to our idea of charity. The conception of pure disinterestedness is presupposed in all our estimates of virtue. It is the root of all the emotions with which we contemplate acts of heroism. We feel that man is capable of pursuing what he believes to be right, although pain and disaster and mental suffering and an early death be the consequence, and though no prospect of future reward lighten upon his tomb. This is the highest prerogative of our being, the point of contact between the human and the divine."

Apparent contrarieties in the moral judgments of mankind are shown to be perfectly compatible with the universal existence of a conscience, if only it be understood that "the moral unity to be expected in different ages," is not a unity of standard, or of acts, but a "unity of tendency."

In this first and important chapter, at any rate, Mr. Lecky succeeds better in vindicating what he holds and what we hold, as positive truth, than in analysing and confuting doctrines which seem to him erroneous. He has failed, from some inadvertency, to express with sufficient care and adequacy the theory of Utilitarianism, as this is now expounded by its more distinguished advocates, and has consequently laid himself open to a violent attack in the *Fortnightly Review* for May. An attack, we purposely call Mr. John Morley's essay rather than a criticism, not merely because of the supercilious and peevish spirit which runs through it, but because in some of its animadversions it seems to us singularly captious and unjust. For example, one of the sentences quoted above is singled out for scornful reprobation, as if when it is stated that "the conception of pure disinterestedness is presupposed in all our estimates of virtue," everything like admiration and respect were being denied to temperance and fortitude, when these arise from prudential self-regard. Whereas the obvious reply is, that when virtue is ascribed as a comprehensive attribute to persons, the word is used in a very different sense from its appli-

cation to particular attainments like temperance and fortitude, and that no man is, properly speaking, a virtuous man, however free he may be from cowardice, and drunkenness, and gluttony, in whose motives and actions pure disinterestedness does not more or less find place. Again, when Mr. Lecky is condemned as denying that there can be any pleasure in paying off repulsive-looking mendicants, and being relieved of their presence, because he has affirmed previously that no one who deliberately aims simply at his own pleasure will ever secure the gratification of his benevolent affections, Mr. Lecky would no doubt rejoin, that however actual might be the sense of relief, or even of enjoyment, in being set free from the presence of what is repulsive, that is something very different indeed from gratified benevolent affections.

Mr. Lecky resembles Mr. Buckle in his power to reduce to unity and intelligible form a great accumulation of knowledge, and is far less intolerant, and intellectually rigid and hard. He avows his great obligations to Dean Milman, and reminds us of some of the finest and most eloquent passages in the passages of that gifted and liberal-minded historian, while his own style is far more equable and well proportioned. He has the advantage, doubtless, of a much more circumscribed and definite point of view. Yet the field traversed is very wide and diversified.

After a statement that when the moral standard of any given period is inquired into, what is meant is the degrees in which in different ages virtues have been enjoined; that by the moral type is intended the relative importance that in different ages has been attached to different virtues; and that in estimating the moral condition of an age, it is necessary to consider how far the ideal of moralists has been realised among the people, whose corruption sometimes reflects the faults and deficiencies of their teachers, and sometimes by its very extravagance produces in that class an ascetic reaction, this exceedingly interesting outline of the author's plan is appended:

"The three questions I have now briefly indicated are those which I have especially regarded in examining the moral history of Europe between Augustus and Charlemagne. As a preliminary to this inquiry, I have discussed at some length the rival theories concerning the nature and obligation of morals, and have also endeavoured to show what virtues are especially appropriate to each successive stage of civilisation, in order that we may afterwards ascertain to what extent the natural evolution has been affected by special agencies. I have then followed the moral history of the Pagan Empire, the Stoical, the Eclectic, and the Egyptian philosophers that in turn flourished, showing in what respects they were the products or expressions of the general condition of society, tracing their influence in many departments of legislation and literature, and investigating the causes of the deep-seated corruption which baffled all the efforts of emperors and philosophers. The triumph of the Christian religion in Europe next demands our attention. In treating this subject, I have endeavoured, for the most part, to exclude all considerations of a purely theological or controversial character, all discussions concerning the origin of the faith in Palestine, and concerning the first type of its doctrine, and to regard the Church simply in its aspect as a moral agent, exercising its influence in Europe. Confining myself within these limits, I have examined the manner in which the circumstances of the Pagan Empire impeded or assisted its growth, the nature of the opposition it had to encounter, the transformations it underwent under the influence of prosperity, of the ascetic enthusiasm, and of the barbarian invasions, and the many ways in which it determined the moral condition of society. The growing sense of the sanctity of human life, the history of charity, the formation of the legends of the hagiology, the effects of asceticism upon civil and domestic virtues, the moral influence of monasteries, the ethics of the intellect, the virtues and vices of the decaying Christian empire, and of the barbarian kingdoms that replaced it; the gradual apotheosis of secular rank, and the first stages of that military Christianity which attained its climax at the Crusades, have been all discussed with more or less detail; and I have concluded my work by reviewing the changes that have taken place in the position of women, and in the moral questions connected with the relations of the sexes."

We do not know whether it is considered necessary to take a bird's-eye view of a country before commencing its trigonometrical survey, but if such a programme as the above had been far more superficially worked out than it is, a great service would have been rendered in marking out the ground which may one day be mapped with yet greater thoroughness and precision, and in indicating, however roughly, where the materials for so fruitful an enterprise may be sought. Mr. Lecky's successors in the same field, will have the opportunity of beginning where he leaves off, and of profiting by all the light which may be generated by the criticism and opposition which he excites. But his rank is very much above that of a pioneer whose best efforts are tentative and clumsy. The points enumerated in the extract which we have just given, are handled often in much detail and with great fulness of illustration; the facts passed in review never run into confusion or seemed cramped for want of space; and the trains of argument are not at all unfre-

quently relieved and diversified by narratives, now historical and now legendary, which are always simply and beautifully told.

Mr. Lecky's theology, in so far as he affords us opportunities of inferring it, appears to us by no means so well considered as his ethics. Though he declines to say anything directly as to the origin of Christianity, the current of his reasoning on the subject of miracles sets obviously towards this supposition, that an intelligent belief in the reality of miracles, is one of the things which is decayed and is waxing old, and is ready to vanish entirely.

"The gradual decadence of miraculous narratives which accompanies advancing civilisation may be chiefly traced to three causes. The first is that general accuracy of observation and of statement which all education tends more or less to produce, which checks the amplifications of the undisciplined imagination, and is speedily followed by a much stronger moral feeling on the subject of truth than ever exists in a rude civilisation. The second is an increased power of abstraction which is likewise a result of general education, and which, by correcting the early habit of personifying all phenomena, destroys one of the most prolific sources of legends, and closes the mythical period of history. The third is the progress of physical science, which gradually dispels that conception of a universe governed by perpetual and arbitrary interference, from which, for the most part, these legends originally sprang. The whole history of physical science is one continued revelation of the reign of law."

"What I have written is not in any degree inconsistent with the belief that, by the dispensation of Providence, moral causes have a natural and often overwhelming influence upon happiness and upon woe, nor yet with the belief that our moral nature enters into a very real, constant, and immediate contact with a higher power. Nor does it at all disprove the possibility of Divine interference with the order of even physical nature. A world governed by special acts of intervention, such as that which medieval theologians imagined, is perfectly conceivable, though it is probable that the most impartial inquirers will convince themselves that this is not the system of the planet we inhabit; and if any instance of such interference be sufficiently attested, it should not be rejected as intrinsically impossible. It is, however, the fundamental error of most writers on miracles, that they confine their attention to two points—the possibility of the fact, and the nature of the evidence. There is a third element, which in these questions is of capital importance—the predisposition of men in certain stages of society towards the miraculous, which is so strong, that miraculous stories are then invariably circulated and credited, and which makes an amount of evidence that would be sufficient to establish a natural fact, altogether inadequate to establish a supernatural one."

There are two considerations which this mode of reasoning suggests.

One is, that the progress of physical science is not necessarily coincident with human progress as a whole. The very swiftness of the steps with which knowledge is just now growing "from more to more" may involve a temporary occultation, if not of "reverence," yet of faith. The history of Rationalism, however skilfully it has been treated, cannot yet be said to be closed. Some final chapters at all events remain to be written. It is not at all clear that the critical spirit may not, in running its course take the form of extreme and excessive development, and subsequently, of a necessary and wholesome reaction. There are some grounds for believing that we are at present only entering on the former of these stages, and that the latter is still in the future. Those who come after us may corroborate Mr. Lecky's assertion that the ages between Augustus and Charlemagne were ages of extravagant credulity, and may note as a fact no less significant and certain, that the nineteenth century was a period in which the immense discoveries made in natural science led men to leave comparatively out of view altogether, the relative magnitude of the world invisible and eternal.

Another reflection, not to be too hastily dismissed, and which, as will be observed, Mr. Lecky himself hints at, is that the exposure of illusions in the alleged sphere of the supernatural, even if this take place progressively, is no disproof of the existence of authentic certainties in the same domain. Assuming that there is in human nature an inextinguishable capacity and yearning for some determinate and conscious relation to God, and that this has once for all in a way of living and historic revelation been divinely owned and satisfied, may we not both expect that so great and unique an event would in its own time and place be signalled by real miracles, and that other ages of the world would abound with miracles spurious and imaginary? That supposititious signs and wonders should be looked for and taken for granted by minds which were either prematurely and blindly craving a solution of the great problem of human life, or morbidly desiring to have it solved over again in some way better suited to their inclinations, is surely not inconsistent with the belief that so stupendous a transaction as a Divine Incarnation was in very truth accompanied—not by any irregular violation of nature, but by occurrences referable to a higher plane than nature—

* *History of European Morals from Augustus to Charlemagne.* By WILLIAM EDWARD LECKY, M.A. 2 vols. Longmans, Green, and Co.

unforeseen and inscrutable combinations of existing sets of antecedents, in order to consequents as unprecedented as they were important and opportune. The errors and monstrous abuses which have hitherto so largely sophisticated the practice of medicine, have led men again and again to adopt the hypothesis that nature may as well be left to herself, but always to return presently to the persuasion that disease is too formidable an enemy to be dealt with so easily, and that there is, in healing, both an art and a science, which are quite separable from charlatanry and superstition. So, to the end of the world, it may be that the profound malady of sin will lead men back from every temporary incursion of exaggerated scepticism to recognise anew the religion of Christ, with all its supernatural accompaniments and sanctions as not Divine in some of its results only, but as Divinely satisfying alike to the conscience and the reason. We, at all events, around whom the new and old are coming daily into collision, and to whom a momentary shock may seem like a final consummation—we are scarcely in a position to dogmatise very confidently as to which of the things which are being "shaken" will be "moved," and of which the continued test of time may prove that they "cannot be shaken," and will "remain."

The concluding chapter, "On the Position of Women," is not, like those which precede it, limited to any one particular tract of time. If it be objected that the introduction of such a topic renders the book less suitable to be unreservedly introduced into promiscuous circles, or for reading aloud from beginning to end, this is a difficulty which belongs more or less to Mr. Lecky's larger subject as a whole. It ought in fairness to be added that in treading on ground which would sometimes admit of very equivocal treatment, he leaves in no instance any vestige of prurieny or coarseness of feeling.

"THE RECTOR AND HIS FRIENDS."

The title of this book very well conveys its character. No one would be impertinent enough to wish to be present, uninvited, at the conversation of a rector with his friends, but here the invitation is spontaneously offered, and the conversations are on the whole very well worth listening to. The author has quite enough of the dramatic faculty, to make his characters living and consistent. More than one subordinate figure, it is true, is simply a mouth-piece for very Low Church or very High Church opinions, and to judge from the sentiments put into the mouths of Mary and Hester, the rector's two sisters, the author does not give much credit to the feminine understanding, for breadth or fairness of judgment. But there is generally a real flavour of individuality, as well as a greater or less degree of energy of thought in the arguments of the three old college friends, Wilford, Courtenay, and Preston, and of Chester, the young squire.

Wilford is the recently inducted rector, who is shown to us in the introductory chapter as welcoming Courtenay and Preston on their first visit to him in his new home, for this agreeably drawn picture of which, some of our readers will perhaps feel obliged to us. Calbourne is supposed to be in one of the many hollows of the Wiltshire Downs:—

"As for the village itself, it is like most other country villages. It has its church at one end of it, its parsonage quiet and retired; its great house, in dignified isolation, a short distance off, protected by fences and rails, and its approaches adorned by noble avenues of beech. But it is with the parsonage and its inmates that we are at present concerned. We will, therefore, with the reader's permission, enter in at the gate and view it for ourselves. We pass along a winding path skirting a well-mown lawn, about which are scattered elegantly shaped beds, now full of the choicest flowers in full bloom, selected with the finest taste as regards harmony of colour. To the left a laurel-bordered path of green turf strikes off, leading to a shady spot embowered in shrubs, with an open space in front, where a small pond, rich in gold fish, sparkles in the sun, the 'lily lilies' floating sleepily on its surface, and a small marble basin standing in the centre, from the midst of which a fountain flings up its jets of glittering spray. The rectory itself, like most rectories, bears evident traces of a succession of occupants. Originally it had been a square house of considerable size, dating from the second Charles, and built in red brick in the style of that period. But as Calbourne is a rich living, even the fair proportions of the rectory were not sufficient for the state of its more recent occupants, and accordingly, on the western side, a drawing-room had been built out in the taste, or want of taste, as some think, of the eighteenth century, and over this, in the early part of the nineteenth, a bedroom which harmonised very imperfectly with the portion below. But these architectural anomalies were to a great extent concealed by the abundance of creepers, wisteria, clematis, and jasmine, which clustered round the front of the house, and over the door a trellised porch supported the weight

of a white rose, which hung down in all the richness of its summer bloom, and through the widely opened windows filled the whole house with its delicious fragrance."

The following is the table of contents:—I. Introductory. II. Ritualism. III. Increase of the Episcopate. IV. The Church in Natal. V. "Ecce Homo." VI. Miracles and Special Providences. VII. Dogma—Development. VIII. The Real Presence.

We observe that by more than one reviewer who has noticed this volume, it has been compared, and not to its disadvantage, with the conversations of "Friends in Council." It appears to us very fairly to deserve that compliment, which is certainly considerable. Possibly it might have been an advantage if the resemblance had been carried a step further—we mean in the addition of essays. Here there is no Milverton to offer his friends an essay as the starting point, and in part the material, of each conversation, and to define clearly his own point of view. In more than one instance, we seem to be carried round and round the subject without ever going straight to its kernel, and the interlocutors spend a great deal of their strength in proving each other's arguments to be fallacious or one-sided, rather than in forwarding any actual solution of the question which they undertake to discuss. It may be that this is an inevitable consequence of the author's method. "It remains simply," he remarks, in concluding his preface, "to disclaim having made any one of the characters in the book the vehicle for the expression of the writer's opinions. Each has, as far as possible, been made to speak as the person described would speak in real life." He adds further, "that the dialogues are intended to represent the manner in which the subjects treated of in them, would be discussed by men of average education and intelligence in the present day."

To compare small things with great, any one whose mind is still feeling stimulated by Mr. Browning's great poem, may perhaps find it a congenial intellectual exercise to conjecture how the above-mentioned topics would be regarded respectively by the following group of friends, and how far the variety and contrast might remind him of the amazingly diverse points of view in "The Ring and the Book." Courtenay's calling as a lawyer, has favoured the habit of looking at more sides of a question than one, and a disposition to look very carefully, perhaps too exactly, into evidence. None of his better sensibilities seem to have been quenched by his profession or his dealings with the world, but his Churchmanship is due in some measure to his love of what has been bound up with English precedent and law during many generations. Chester, like Courtenay, has had his intellectual horizon widened, only not professionally, but by study and by travel—"cities of men, and climates, councils, governments." His tastes lean especially towards art, and without being a sentimentalist, he has always something to say for the æsthetic side of a subject, and on the place which is due to a just feeling for beauty. Preston has been more remarkable at Oxford for athletics and good fellowship than for any kind of intellectual distinction, but is evidently quite as much averse to being beaten now on his own ground as a parish clergyman, as formerly to being on the losing side in a rowing or a cricket match. Always ready to hit straight out from the shoulder at any antagonist who stands up to him, he is an excellent sample of that very common type of religion which refuses to look more than an inch before it, and is very practical at the cost of being sometimes very narrow and very superficial. On Wilford, "the rector" himself, the greatest amount of thought and creative skill have naturally been expended. He is a strict Anglican, perhaps we should say a strict Anglo-Catholic, for he has strong predilections for the doctrine of a priestly and officially privileged order of men, and for a supernatural efficacy in the sacraments. At the same time he combines with these notions an unusual capacity for sympathising with those who differ; he admits the force of reasonings and facts which are adverse to his own position; he is bent on doing all the good he can; he is not at all inclined to waive or compromise principle for the sake of expediency.

While we must beg to remind our readers of the author's distinct statement that his own opinions are not to be inferred from the contents of his volume, or at all events from the speeches put into the mouth of any one of his characters, the following is interesting and suggestive, as proceeding from such a man as Wilford:—

"The case you have put has existed for a century and a half in Scotland, no unimportant portion, I think, of the Queen's dominions; and yet the Church of England is not defunct. It exists now in some of the colonies, and no very disastrous results have as yet occurred. It has not been fatal that England and Wales

are the only portion of her Majesty's dominions which acknowledge as final the authority of the Judicial Committee. Nor do I think, when the first burst of surprise is over with which some portions of the English world appear to regard the phenomenon of a Church which claims to be a purely spiritual body, instead of the first branch of the public service, that it will be found to be a state of things which will materially accelerate the downfall of the Church. In fact, I think the result will be the very reverse. It is the attempt to have one law for the whole of her Majesty's dominions, and to set up a Church of England in Wales, in Scotland, in Ireland, instead of allowing the Church freedom to develop herself according to the varying needs of these portions of the kingdom which has resulted in so conspicuous a failure in all three instances. To extend the system to the colonies, could only end in adding one failure more to those which are already confessed and deplored. Nor do I think you need fear that a change from civil to ecclesiastical tribunals, will tend to weaken the Church by any divisions. The growing spirit of toleration and the increased yearning for unity among us, will be sufficient to check all attempts to narrow her terms of communion."

BRIEF NOTICES.

Five Years in a Protestant Sisterhood, and Ten Years in a Catholic Convent. An Autobiography. (London: Longmans, Green, and Co.) We have no reason to doubt the *bona fides* of this book, the writer of which refers to the publishers' names as a guarantee that it is what it professes to be, the production of a veritable nun. We have, however, been surprised with the peep it has given us into convent life. We were not surprised at its cheerful, common-sense tone; the brisk, business-like air of Romish nuns in England and on the continent contrasts strikingly with the affectation and self-consciousness apparent in our Anglican "sister." But we did not expect to find that the current literary slang reached the recesses of a nunnery; nor were we prepared to find a nun so familiar as this lady seems to be with the *Saturday Review*. Persons whose only acquaintance with convent life is derived from stories highly spiced to suit the perverted taste of bigotry, will be amazed at the simple love of it evident in this book, and at the sensible, woman-of-the-world tone of its defence. There is nothing strained here, nothing hysterical; of course the claims of the Romish system are taken for granted; the superiority, too, of the celibate life is assumed; but allowing these to pass as the postulates of one in the writer's position, there is remarkably little to offend the taste or the logical faculty of Protestants. The greater part of the book is occupied with a description of an Anglican Sisterhood, of which the writer was once a member. Those who have waded through the pamphlets concerned with the "Devonport Sisterhood" will not need to be informed who is the Miss Jones of this volume, where Weston-Mere is, or what is the real name of Dr. Smithson, the spiritual director and confessor of the sisterhood. Perhaps this would be the answer an Anglican would make to this volume:—"There is but one Miss Sellon, and we have heard enough of her arrogance and her self-indulgence." We have, again, very little told us of the "ten years in a Catholic convent." When the Devonport system is to be exposed, the information is given in so detailed a form, that any one who has read Miss Campbell and Miss Goodman's statements can follow the writer from place to place, and call up the familiar scenes before him. Of the interior life of the Catholic convent there is no detail, nothing to enable the imagination to represent to itself scenes and incidents. The writer makes out a strong case in favour of the superiority of a Roman convent over an Anglican sisterhood. The convent is a recognised part of the Roman system, the sisterhood is not known to English ecclesiastical law or order. It would perhaps be scarcely possible for Miss Sellon to hold, under the Romish system, the place she assumed for herself and maintained for so many years at Devonport. Nor could Dr. Passey have been self-appointed confessor and director to Romish communities in different dioceses, the bishops of which he utterly disregarded, and owning no authority save his own judgment. Rome is at least impartial, and aims to be so, in depriving all of private judgment, subjecting all to well-defined rule and system, and subordinating all authority to the central power, which claims to be also the common representative of all. The Anglican sisterhoods, the "Mother Superior," and the spiritual director are irresponsible; they have also to form their system for themselves, and blunders, and many an injustice and harshness, are the result. The various checks and safeguards of which experience has led to the introduction in the Romish conventual system are absolutely essential to the right working of "religious" life in community. It is, however, but a poor victory, that of the Romish convent over the Anglican sisterhood; and that is all that is accomplished in this book. The writer speaks of conventual life as being specially attractive and specially fitting to certain types of character. We allow that it may be so; but we add that its value will be tested by our estimate of the characters it suits. Nor must it be forgotten that the convent involves the disregard of many a claim and duty of common life; it does not avail to say, as is said in this book, that nuns are no worse than other women. Their system ought to make them much better—happier in themselves and more useful to the Christian commonwealth—to justify the sacrifices it demands.

Lectures delivered before the University of Oxford, 1868. By Sir F. H. DOYLE, Bart., M.A., B.C.L., Pro.

* *The Rector and His Friends.* Dialogues on Some of the Leading Religious Questions of the Day. Bell and Daldy.

fessor of Poetry. (London: Macmillan and Co.) This volume contains only three lectures, and those not consecutive; if it had been larger, or if it had a single theme, it would have demanded and obtained the honour of an article in leaded type. Sir F. Doyle has chosen a very unpretending way of addressing the public on poetry, and readers might fancy this but a slight book. It is, however, the product of a well-informed mind; it evinces good judgment and good taste. Naturalness is the characteristic of Sir F. Doyle's criticisms; they are not subtle, but they are delicate; they appear frequently to be very evident, but they are all thorough, sometimes deep. The first lecture, the "inaugural," delivered by the professor on assuming the chair of poetry at Oxford, is a vindication of the right of every man who can to write poetry. It is a singularly shallow judgment that condemns all but the first-rate in any department of speech or action to silence and inactivity. If this judgment were practically adopted, there would be an end straightway of excellence, for there would be an end to speech and action. No one is born first-rate; through partial accomplishments each man passes on to excellence. Sir F. Doyle reminds us of this in answer to Mr. Ruskin; he points out also the "process of natural selection" by which out of the crowd of smaller men we get great writers, and he reminds us that many an inferior poet has left us one effort or more, deserving to be ranked with the highest. The second lecture is on "Provincial Poetry" and the third on Dr. Newman's "Dream of Gerontius." We can scarcely give quotations of Sir F. Doyle's criticisms; but we cordially commend the volume for its truthfulness and its geniality. We have sometimes been offended by a jauntiness in the style; how needless is the parenthetical clause in the following quotation, and how ludicrous is the effect of it. "The words in use among uneducated men are (I imagine) but few."

The Oxford Spectator. Reprinted. (London: Macmillan and Co.) There was no reason for reprinting these papers. They are a travesty, rather than an imitation of the more obvious features of the style of the *Spectator*; but thought, humour, and the faculty of picturesque description cannot be imitated so easily. "Truly the Undergraduate is an animal fond of seeing 'itself in print!'"

Musical Lectures and Sketches. BY JOSEPH PROUDMAN (Pitman.) Mr. Proudman, who is well known as one of the most able assistants of the Rev. John Curwen in developing the principles of the tonic sol-fa system, has here embodied, in a pleasing and attractive form, many of the experiences gained by him. The papers on choir training, the art of making a successful programme, home and social music, music and morality, and singing in church, are both practical and interesting. Mr. Proudman maintains that church song should be in music what religion is in morals, an act uniting all classes and conditions of society on equal terms in the presence of the Almighty. "A pure and simple church song should be that level of acquirement which the humble and poor may attain to, and in which the educated and rich may join with profit and pleasure. Neglect of the culture of church song will lead the vulgar to rant and rave, and the refined to mere sensual ceremonialism, but the songs of the Church are for all. The music of worship is the atmosphere of religious communion, and, like our common air, must be shared by all alike." Mr. Proudman's remarks certainly deserve attention.

Heroes and Martyrs of the British Reformation. A series of twelve cards printed in colours. (Religious Tract Society.) The rising generation appear to have profited most by the new art of chromo-lithography. By far the larger number of illustrations so produced are for the use of children, whose appreciation of the new art is indicated by the increased taste displayed by chromo-lithographic artists. The present series of cards, if not among the best of their class, are certainly an improvement on those published a few years since.

Tin Pegler's Secret. (Religious Tract Society.) One of the charming little narratives which prove so interesting to juvenile readers, who seem never to weary of the lessons of piety and self-reliance inculcated therein.

Court, Official, and Personal News.

On Wednesday afternoon, the Queen, accompanied by several members of the Royal Family, paid a visit to the Royal Academy of Arts, Burlington House. The illustrious visitors were conducted over the new building by the President of the Academy, Sir Francis Grant.

On Wednesday evening, by the command of the Queen, a State concert was given last evening at Buckingham Palace, to which a party of nearly 700 was invited. The Prince and Princess of Wales, the Prince Louis and Prince Arthur, were present.

On Friday evening, her Majesty, accompanied by the Princess Louise, Prince Leopold, Princess Beatrice, and their suites, left London for Balmoral, and arrived at 2:15 p.m. on Saturday. The Duke of Argyll is the Secretary of State in attendance upon the Queen. The Queen, it is understood, will reside

for a month at Balmoral, and then return to Windsor. Her Majesty is expected to hold a fancy ball at Buckingham Palace on the 17th of next month.

The Prince and Princess of Wales arrived on Wednesday from Paris. In the evening they were present at a State Concert in Buckingham Palace. On Tuesday the Prince was present in the House of Lords. Their Royal Highnesses are said to look remarkably well.

The *Leeds Mercury* states on authority that Mr. Stansfeld will not succeed Mr. Hamilton in the office of Permanent Secretary of the Treasury, as the *Owl* said he would. The *Mercury* adds that Mr. Stansfeld is not likely to accept any appointment which would exclude him from Parliament. Mr. Hamilton will not resign till the Irish Church Bill becomes law.

Mr. Reverdy Johnson took his leave of the Queen by letter on Wednesday.

Mr. and Mrs. Gladstone left town on Friday evening, for Hawarden Rectory, on a visit to the Rev. H. Glynne, during the Whitsun recess.

The Princess Christian is indisposed. On the re-establishment of her health, her Royal Highness, with Prince Christian, will join the Royal Family at Balmoral.

No appointment has yet been made to the vacant Under-Secretaryship for Ireland, in the room of the late Sir E. Wetherall. Among the names of gentlemen spoken of is that of Mr. Burke, who is popular with the Irish members of Parliament. Mr. Burke is at present private secretary to Mr. Chichester Fortescue.

The profits arising from the sale of "Leaves from the Journal of Our Life in the Highlands," amounting to 2,500*l.*, have been appropriated by her Majesty to the establishment of school and college bursaries for the benefit of well-deserving scholars in the district surrounding Balmoral.

Her Majesty has caused the Lieutenant-Governor of the Isle of Man to be informed of the satisfaction with which Her Majesty regards the reception accorded to Prince Arthur on his recent visit to the island.

Mr. Reverdy Johnson has been invited by the town council of Southampton to a banquet previous to his departure from England, but his engagements will not permit his accepting it. In a letter to the mayor declining the invitation, Mr. Johnson writes:—

I shall leave England with the conviction that the people and her Government consider that a war between the two countries would be as dire a calamity as could befall them, and this, I have no doubt, is also the conviction of my Government and the people of the United States. For a few days, owing to recent occurrences to which it is only necessary to allude, apprehensions were entertained that such a misfortune might occur. These, I am gratified to find, have already ceased to exist.

Miscellaneous News.

UNIVERSITY OF LONDON.—EXAMINATION FOR WOMEN.—Successful candidates (honours division); Louise Hume Von Glenn, private study; Sarah Jane Moody, private tuition; Eliza Orme, private study; Kate Spiller, private study; Isabella De Lancy West, Bedford College and private study; Susannah Wood, Ladies' College, Cheltenham.

THE REMAINS OF DANIEL O'CONNELL were removed to the new tomb in Glasnevin Cemetery on Friday, in presence of eight thousand people. Cardinal Cullen presided at the ceremony, which was of a purely religious character. The Irish Corporations represented at the ceremonial were, besides Dublin, Drogheda, Athlone, Clonmel, and Limerick. Nine Roman Catholic prelates were present, together with the Lord Chancellor of Ireland, and three of the judges. The rectors and professors of the Catholic University likewise took part in the proceedings.

UNIVERSITY OF LONDON.—The annual meeting for admitting to degrees in the University of London was held on Wednesday, at the new buildings, Burlington-gardens, Earl Granville, the Chancellor, presiding. His lordship, in the course of a brief address, congratulated the gathering on the position of the University in public consideration. He touched on the faults charged against their system of examination, on the question of female admission to honorary degrees, and on the Endowed Schools Bill, which he was glad to see had passed through committee in the House of Commons. A vote of thanks to Earl Granville was passed on the motion of the Chancellor of the Exchequer, the Parliamentary representative of the University.

WHIT-MONDAY was the working man's holiday, and with the exception of an occasional shower the weather was fine. The volunteers, more favoured than on Easter-Monday, assembled at Panshanger Park, at Tooting, and at Windsor; large numbers visited the Crystal Palace; Gravesend, Greenwich, and Richmond respectively had their admirers, while the parks and the open spaces of the metropolis presented a most animated appearance. The temperance societies organised a procession, which was marshalled in Lincoln's-inn-fields, and afterwards marched through several West-end thoroughfares

to the grounds of Beaufort House, where an afternoon of enjoyment and recreation was passed. In the evening the various places of entertainment were largely patronised.

THE CORK MAYORALTY.—Mr. O'Sullivan, the late Mayor of Cork, is rather seriously ill, and has been ordered to Germany. Mr. J. J. Murphy, who was proposed by the moderate Liberals as Mr. O'Sullivan's successor in the office, has refused to allow himself to be nominated. The more advanced section of the party is anxious to secure the election of Mr. D. A. Nagle, who is the proprietor of one of the Cork newspapers, but it is stated that the general feeling is in favour of Sir John Arnott, who has already filled the office for three years. The election takes place on Friday. A mass meeting was held on Sunday, attended by about 5,000 of the lower classes. The proceedings ended in a fight. A resolution was adopted blaming Mr. O'Sullivan for resigning. His conduct is strongly condemned by all those national journals that applauded his former attitude of defiance to Government. One blames him for having lost an opportunity never to be recalled or restored. Another declares that he has "sold the pass," and betrayed the rights of his countrymen.

CRIMES AND CASUALTIES.—A fatal affray is reported from Lincolnshire. Two poachers having been encountered by the gamekeeper and the gardener of Mr. Thorold, of Ravendale, near Grimsby, one of the former fired at the gardener, who fell dead. The poachers made good their escape.—The charge against the Chief Constable of Birkenhead of having forged a power of attorney for the transfer of 431*l.*, with intent to defraud the Bank of England, was further investigated at the Mansion House on Saturday. The prisoner, who declared that he was innocent, was committed for trial.—Lady Firth, wife of Sir C. H. Firth, Knight, was found drowned in the river Wharfe, at Bolton Abbey, on Sunday, about 1 p.m., at a spot about 200 yards below the Abbey, known as the Duke's bathing place. All her jewellery was found upon the body. There being no evidence to account for the manner in which she got into the water, an open verdict of "Found drowned" was returned by the coroner's jury. The sad event has cast quite a gloom over the whole of the Riding.

CRYSTAL PALACE FLOWER SHOW.—In spite of the cold east wind which blew on Saturday last the flower show was a decided success, and some 17,000 people gathered together at the Crystal Palace to enjoy the beauty spread before them in such profusion. The show of flowers was most brilliant, and the scent in the neighbourhood of Mr. Paul's roses was most delicious. Messrs. Paul and Turner were the successful competitors in roses, and Mr. B. S. Williams for the nurseryman's prizes in azaleas and "new and rare plants." There was a novelty this year in prizes given for cut bouquets, and the result was a most brilliant show of flowers very elegantly arranged. This portion of the exhibition was too attractive to allow of very minute investigation, but some of the bridal bouquets struck us as being remarkably graceful and beautiful. Rockhills, the residence of the late Sir Joseph Paxton, had its grounds thrown open to the public in the afternoon, and the band of the Coldstream Guards regaled numbers of visitors with their beautiful music. The wistaria now in bloom is magnificent, with its thousands of blossoms, and proved a great attraction. On Whit-Monday no less than 40,000 persons enjoyed the varied attractions of the Crystal Palace.

THE OUTRAGES IN TIPPERARY.—Archbishop Leahy has issued a pastoral on the outrages in Tipperary. He expresses his horror of the crimes, exhorts the people to forbearance, and laments that a few desperadoes, acting singly and without accomplices, should tarnish the fame of gallant Tipperary. He attributes the antipathy of tenant against landlord to the too long protracted settlement of the land question. He emphatically denies the existence of an agrarian conspiracy, and says that it could not exist without the knowledge of the Catholic clergy, and they have no knowledge of any such thing. The non-detection of crime proves there is no conspiracy. It is all a myth. He denies that promises of any change in the land laws by Mr. Gladstone and Mr. Bright have had anything to do with the murders. Such as may be accounted agrarian he ascribes partly to the unhappy relations between landlords and tenants, partly to the traditions of internecine warfare between the two classes and the late unusual outbursts of murder to the affair at Ballycoohy. He thinks the expectations of a settlement, so far from increasing, would diminish them. He bids the tenant to look for hope to the Imperial Legislature, and points out the danger of the people of England being disgusted and estranged by these outrages.—The report that Mr. Brady, a land agent, was fired at and wounded in Cavan, put in circulation by a Dublin journal, turns out to be unfounded.—At Mullingar the police have entered a suspected Ribbon lodge, where they succeeded in seizing some documents and in making an arrest.

MEETING OF WELSH LIBERAL MEMBERS.—A meeting of the Liberal members representing the Principality of Wales was held in one of the private rooms of the House of Commons on Thursday, at six o'clock, to consider the system of intimidation now being practised by the Conservative landlords in many parts of Wales, by serving notices to quit on their tenants who voted for the Liberals, or remained neutral, at the last election. There were present Mr. C. R. M. Talbot, Mr. Hussey Vivian, Mr. Dillwyn, Sir T. D. Lloyd, Colonel Stepney, Mr. Sartoris, Mr. Osborne Morgan, Mr. E. M. Richards,

Mr. Henry Richard, Mr. Richard Fothergill, Mr. Bulkeley Hughes, Mr. Love Parry, Mr. Richard Davies, Hon. Colonel Edwards, Lord R. Grosvenor, Lord Hyde, Hon. C. Hanbury-Tracy, and Mr. Watkin Williams. On the motion of Mr. Dillwyn, who briefly explained the object of the meeting, Mr. Talbot was called to the chair. Various statements were then laid before the meeting, especially by Mr. Henry Richard, Mr. E. M. Richards, Colonel Steppay, Mr. Sartoris, and Mr. L. Parry, showing the large number of notices to quit served upon the Liberal voters since the last election, and other acts of intimidation and oppression on the part of the Conservative landlords and their agents. Ultimately the following resolution was adopted:—

That this meeting has heard with deep regret the statements just made of the system pursued by many of the Conservative landlords in the Principality of serving notices upon their tenants for the free exercise of their vote at the last election, and is of opinion that the victims of such unconstitutional and tyrannical proceedings are entitled to the sympathy and support of the Liberal party in England and Wales. Further, this meeting is of opinion that the subject should be brought, on an early day, before the attention of the House of Commons.

On the same evening Mr. Henry Richard gave notice that he would call the attention of the House to these proceedings in Wales soon after the Whit-tide holidays.

Cleanings.

There is a rumour that Mrs. Abraham Lincoln is about to marry a German Count.

The opening of the Holborn Valley Viaduct has been arranged to take place in July.

Resistance to the masters' demands has ceased on the part of the Preston operatives.

A St. Petersburg paper announces that an Englishman is about to undertake a ride on a bicycle from that city to Moscow.

Mary Wolsey was last week charged before the Burnley magistrates for sleeping in a cart, and committed to prison for fourteen days.

An extraordinary salmon, weighing 42lb., and in prime condition, was caught at the Royalty, Christchurch, a few days since.

Another trace of Roman London has been discovered in the shape of a beautiful tessellated pavement which has been unearthed in the city.

An Inverness bellhanger, being employed to do a job in Neirs, travelled between the towns on his velocipede, carrying his tools with him.

A proclamation in the *Gazette* states, that the copper money of this kingdom coined previous to the issue of the bronze coinage shall cease to be current after 31st December, 1869.

A new popular national anthem is wanted for Prussia; and it is stated that the Princess Royal has asked Sir Michael Costa to undertake the task—*Musical Standard*.

A London clergyman advertises that he will "lend" his weekly sermons for half-a-crown a-piece, or four for 10s., warranted "original, earnest, and evangelical."

The late Baron Alderson, on being asked to give his opinion as to the proper length of a sermon, replied, "Twenty minutes, with a leaning to the side of mercy."

The other day a Greek gentleman making his way through the Minorities in a cab was robbed of his watch and chain by a lad of seventeen, who snatched at his spoli through the window and ran off with it to a convenient public-house.

Miss Lizzie Boynton, of Crawfordville, Ind., having lectured on the subject, "After Suffrage, What?" received an answer the other day in the shape of an old pair of trousers, a jacket, and a dull razor.

A fishmonger named Thompson, who had neglected his business through intemperate habits, and had been compelled by his creditors to give it up to them, went into a swimming bath in Mile-end New-town the other evening and held his head under the water until he was drowned.

The Post Office authorities have informed the Board of Works that the N.E. Postal district is abolished and merged in the E. district. The Post Office, therefore, request that the Board in repainting the names of streets will make the necessary alterations.

In a Massachusetts town recently, there was an alarm caused by burglars. Two neighbours came to the rescue, but, mistaking each other in the dark for the predators, they pounded each other so severely that both were laid up for several days. The burglars escaped.

"FIG SUNDAY."—In Northamptonshire "Palm" Sunday is always known as "Fig" Sunday, and not a single family, considering itself orthodox as to customs, sits down to its meal on that day without figs on the table. Are this name and custom known to exist in any other parts of England? and has the custom any reference to the Barren Fig-tree?

A CANDID SPINSTER.—Miss Dalrymple, sister of Lord Hailes, was of a dwarfish and deformed figure, while amiable and judicious above the average of her sex. Taking into view her beautiful place of residence and her large wealth, she remarked to a friend one day, "I can say for the honour of man, that I never got an offer in my life."—*Chambers' Traditions of Edinburgh*.

THE WOODMAN'S BAROMETER.—The *Chambers' Agriculture Journal* notices that the oak is getting into fine foliage, whereas the ash is quite bare, and that this circumstance is an indication of a fine dry summer. Not that the earliest foliage of the oak has any causative connection with the summer dryness; both are the result of the same cause—a damp, warm winter and spring. There is the same connection between the two events that there is between the weather and the rise and fall of the mercury in the barometer.

THE PRINCESS AND THE PHOTOGRAPHER.—The Hungarian Lloyd is responsible for the following anecdote:—"A short time since the eldest daughter of Princess Frederick Charles of Prussia, aged 14, and the daughter of the Crown Princess, aged 9, were waiting in a photographer's studio to have their portraits taken. The photographer having for a moment forgotten the rank of his sitters, addressed the elder princess as "gnadiges Fraulein," the common appellation in German of all unmarried ladies. He was immediately corrected by the remark, "People generally call me 'Your Royal Highness.'" The offender's excuses were interrupted by the little cousin, who exclaimed, "That doesn't matter the least; you can call me as you please. I had rather you called me 'Fat Lotty' (*dicks Lottie*); my father always calls me so."

NEW APPLICATIONS OF PAPER.—Paper collars were considered quite an innovation, but what will be thought of paper petticoats, either printed in imitation of the fashionable skirts of the day, or stamped out with open work of such beauty and delicacy as no amount of labour with needle and scissors could imitate? The paper used for these "garments," is of great strength and flexibility, and can be sewn with a machine. Another use to which paper is applied is the production of imitation cretonnes and chintzes for bed furniture, a set costing retail about five shillings. The material of which these are composed is so flexible that a curtain may be twisted into a rope and shaken out again, showing as little creasing as a chintz similarly treated. White day-covers for beds, and table-cloths embossed with designs of great beauty, are also manufactured; and imitation leather, made impermeable to water, forms a cheap and useful covering for furniture, and even for shoes.

Births, Marriages, and Deaths.

BIRTHS.

HOLCOMBE.—May 10, at New Barnet, the wife of J. F. Holcombe, Esq., solicitor, of a son.

GILES.—May 12, at Sidney-place, Commercial-road, E., the wife of Mr. Giles, of a son.

ALLEN.—May 14, at Windleashaw, St. Helens, Mps. J. Fenwick Allen, of a son.

ROBINSON.—May 18, the wife of the Rev. T. Robinson, B.A., of Hyde, of a daughter.

MARRIAGES.

PECK—CUTLER.—May 4, at the Baptist Chapel, Houghton-street, Southport, by the Rev. A. M. Stalker, assisted by the Rev. W. J. Stewart, of Preston, uncle of the bridegroom, Mr. Christopher Peck, of Southport, to Susan, third daughter of Mr. Samuel Cutler, of Liverpool.

BUTLER—HUSSARD.—May 8, at Fish-street Chapel, Hull, by the Rev. G. F. Coater, the Rev. Charles Wesley Butler, Peckington, to Charlotte, daughter of William Hussard, Esq., Frodingham.

SPENCER—BROOK.—May 8, at the Independent Chapel, Tiverton, by the Rev. W. E. Noble, Mr. George Spencer, of the firm of Hawkes, Spencer, and Co., implement manufacturers, to Salome, eldest daughter of — Brook, Esq., Hampton.

WILKINSON—EYRE.—May 10, at the Wesleyan Chapel, Pickering, by the Rev. J. Mills, Independent minister, Millington, assisted by the Rev. S. Brookes, Wesleyan minister, Pickering, the Rev. M. A. Wilkinson, minister of the Congregational Chapel, Bridge-street, Pickering, to Elizabeth, only daughter of Mr. Wm. Eyre, of the New Bridge Lime and Stone Works.

ELLIOT—ELLIOT.—May 10, at the United Methodist Free Church, Grosvenor-street, Manchester, by the Rev. E. Roade, Mr. John D. Elliot to Julia, eldest daughter of Thomas Elliot, Esq., Grove Cottage, Whitechurch, Salop.

ATTENBOROUGH—PRIOR.—May 11, by licence, at Christ Church, Marylebone, by the Rev. Dyer Toray, George, eldest son of Mr. George Attenborough, of the Gate, Steeple, Essex, to Sarah Anne, fifth daughter of Mr. John Prior, Burnham, Essex.

PASH—FOSTER.—May 11, at St. Paul's-road Chapel, Canonbury, London, by the Rev. J. G. Hughes, of Maldon, Mr. J. Brittain Pash, Bexfields Hall, Chelmsford, eldest son of J. Allworth Pash, Esq., Woodland House, Caterham, to Sarah Ann, elder daughter of Harvey Foster, Esq., Great Totham, Witham.

ROBOTTOM—HARRISON.—May 12, at Belvoir-street Chapel, Leicester, by the Rev. T. Louisa, Mr. John Robottom to Miss Sarah Harrison.

KENTISH—WILLIAMS.—May 12, at the Blackheath Congregational Church, by the Rev. J. Beazley, William George, eldest son of James Kentish, Esq., of Belvedere, to Martha Ann, second daughter of C. T. Williams, Esq., of Groves, crescent, Blackheath.

MILNE—MIDWOOD.—May 12, at the Upper Mill Independent Chapel, by the Rev. T. M. Herbert, M.A., of Cheddle, John Dewhurst, eldest son of the late James Milne, Esq., Belmont, Cheddle, to Lucy, second daughter of Frederick Midwood, Esq., Saddleworth.

MARTIN—ALDRIDGE.—May 13, at the Caledonian-road Chapel, by the Rev. Ebenezer Davies, Frederick Eiton Martin to Eliza, widow of the late Edward Langford Aldridge.

ALDIS—WILLIAMS.—May 18, at King's-road Chapel, Reading, by the Rev. J. Aldis, Thomas S. Aldis, Esq., M.A., late Scholar of Trinity College, Cambridge, and one of the Masters of the Manchester Grammar School, to Clara Matilda, eldest daughter of E. C. Williams, Esq., London-street and Eldon-square, Reading.

DEATHS.

TROUP.—May 7, at Huntly, Aberdeenshire, Margaret Macdonald, the wife of the Rev. Robert Troup, M.A., aged 88 years.

HALL.—May 13, Charlotte, the beloved wife of the Rev. T. Hall, of Derby.

LANKESTER.—May 16, at Newport Pagnel, Arthur Lankester, of Balham-hill, second son of the late H. Lankester, Esq., of Southampton, in his 32nd year.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 2, for the week ending Wednesday, May 12.

ISSUE DEPARTMENT.

| | | | |
|-------------------|-------------|---------------------|-------------|
| Notes issued | £30,394,743 | Government Debt | £11,018,100 |
| | | Other Securities .. | 3,984,900 |
| | | Gold Coin & Bullion | 15,394,743 |
| | £30,394,743 | | £30,394,743 |

BANKING DEPARTMENT.

| | | | |
|---------------------------------|-------------|--|-------------|
| Proprietors' Capital | £14,533,000 | Government Securities (inc. dead weight annuity) | £14,070,798 |
| Reserve | 3,181,939 | Other Securities .. | 17,308,841 |
| Public Deposits .. | 5,680,814 | Notes | 6,774,775 |
| Other Deposits .. | 17,465,098 | Gold & Silver Coin | 1,188,644 |
| Seven Day and other Bills | 497,187 | | |
| | £41,318,038 | | £41,318,038 |

May 13, 1869.

Geo. Forster, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Indisputable remedies for bad legs, old wounds, sores, and ulcers, if used according to the directions given with them. There is no wound, bad leg, ulcerous sore, or bad breast, however obstinate or long-standing, but will yield to their healing and curative properties. Numbers of persons who have been patients in several of the large hospitals, and under the care of eminent surgeons, without deriving the slightest benefit, have been thoroughly cured by Holloway's Ointment and Pills. For glandular swellings, tumours, scurvy, and diseases of the skin, there is no medicine that can be used with so good an effect; in fact, for removing the worst forms of disease dependent upon the condition of the blood, these medicines are irresistible.

Markets.

CORN EXCHANGE, LONDON, Monday, May 17.

The supply of English wheat was small for to-day's market, but the arrivals from abroad are moderate. We had greater firmness in the trade, and English wheat realised the full prices of this day week. Foreign wheat, also, was fully as dear. Flour was without alteration in value. Peas and beans sold slowly at previous prices. Barley was dull, and 6d. to 1s. per qr. in advance for grinding descriptions the past week. The arrivals of oats are small, and fresh parcels were 6d. per qr. dearer since Monday last. Indian corn, although in small supply, gave way 6d. per qr. The inquiry for cargoes on the coast is quiet, and prices are rather lower to sell.

CURRENT PRICES.

| | Per Qr. | | Per Qr. |
|--------------------|---------|---------------------|----------|
| WHEAT— | | FRAS— | |
| Essex and Kent .. | — to — | Grey | 39 to 40 |
| red, old | 43 44 | Maple | 44 45 |
| Ditto new | 43 44 | White | 37 39 |
| White, old | 46 48 | Boilers | 37 39 |
| new | 46 48 | Foreign, boilers .. | 36 37 |
| Foreign red | 43 45 | | |
| white | 43 49 | RYE | 31 32 |
| BARLEY— | | OATS— | |
| English malting .. | 30 33 | English feed .. | 26 30 |
| Chevalier | 43 47 | potato | 29 31 |
| Distilling | 36 37 | Scotch feed .. | — — |
| Foreign | 29 32 | potato | — — |
| MALT— | | Irish black .. | 20 23 |
| Pale | — — | white | 20 24 |
| Chevalier | — — | Foreign feed .. | 18 22 |
| Brown | 51 50 | | |
| BEANS— | | PEAS— | |
| _ticks | 34 35 | Town made .. | 38 43 |
| Harrow | 37 39 | Country Marks .. | 30 31 |
| Small | — — | Norfolk & Suffolk | 29 30 |
| Egyptian | 33 31 | | |

BREAD.—LONDON, Saturday, May 15.—The prices of wheateh bread in the metropolis are from 7d. to 8d.; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET, Monday, May 17.—The total imports of foreign stock into London last week amounted to 17,243 head. At the corresponding period in 1868 we received 5,946; in 1867, 10,741; in 1866, 13,729; and in 1865, 10,914 head. The show of beasts in the Metropolitan Market this morning was a full average for the time of year; but, owing to a falling off in the quality of the stock, the actual weight of meat exhibited was somewhat less than on Monday last. The scarcity of prime stock which has been noticed for some weeks past is doubtless owing to the fact that the high prices current have been a sufficient inducement to graziers to forward their stock to market in a half-fat condition, at remunerative terms, thereby avoiding the expense of further keep. The trade was quiet, and prices were 2d. per 8lbs. lower. The best Scots and crosses sold at from 5s. 6d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 900 Scots and crosses; from other parts of England, 500 of various breeds; from Scotland, 164 Scots and crosses; and from Ireland, 60 oxen. The market

was well supplied with English sheep. The best Downs and half-breds were in steady request, at from 5s. 8d. to 5s. 10d., per 8lbs. For lambs the trade was dull, at from 6s. to 7s. 4d. per 8lbs. Calves were quiet at late prices. Pigs met a slow sale at previous currencies.

Per 8lbs. to sink the Offal.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|--------------------|----|----|----|----|---------------------|----|----|----|----|
| Inf. coarse beasts | 3 | 0 | 3 | 8 | Prime Southdowns | 5 | 8 | 5 | 10 |
| Second quality | 3 | 8 | 4 | 4 | Lambs | 6 | 0 | 7 | 4 |
| Prime large oxen | 4 | 6 | 5 | 4 | Large coarse calves | 4 | 6 | 5 | 0 |
| Prime 80 lbs. &c. | 5 | 6 | 5 | 8 | Prime small | 5 | 2 | 6 | 2 |
| Coarse inf. sheep | 3 | 0 | 4 | 0 | Large hogs | 3 | 6 | 4 | 6 |
| Second quality | 4 | 2 | 5 | 0 | Weston porkers | 4 | 8 | 5 | 2 |
| Pr. coarse woolled | 5 | 2 | 5 | 4 | | | | | |

Buckling calves, 22s. to 25s.; and quarter-old store pigs, 22s. to 25s. each.

SMITHFIELD MEAT MARKET, Monday, May 17.

The supplies of meat are large, and the demand is less active, but the general quality has not been superior. Trade on the whole has ruled quiet, and prices have had a downward tendency. Last week's imports into London were 1 package from Bremen, 4 Harlingen, 1,340 Hamburg, 21 Randers, and 1 Rotterdam.

Per 8lbs. by the carcass.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|-----------------|----|----|----|----|----------------|----|----|----|----|
| Inferior beef | 3 | 4 | 3 | 8 | Inf. mutton | 3 | 8 | 3 | 10 |
| Middling ditto | 3 | 8 | 4 | 0 | Middling ditto | 4 | 0 | 5 | 2 |
| Prime large do. | 4 | 2 | 4 | 6 | Prime ditto | 5 | 2 | 6 | 8 |
| Do. small do. | 4 | 8 | 5 | 0 | Veal | 4 | 6 | 5 | 6 |
| Large pork | 3 | 8 | 4 | 2 | Small pork | 4 | 4 | 5 | 0 |

COVENT-GARDEN MARKET.—London, Saturday, May 15.—Demand and supply are about balanced, the cold wind somewhat interfering with the latter. Flowers consist of orchids, lily of the valley, fuchsias, wallflowers, polyanthus, German stocks, spiraea japonica, pelargoniums, erica, Canv. endishiana, hydrangea, shrubby calceolarias, roses, azaleas, Pan sias, narcissus, and ranunculuses.

BOROUGH HOP MARKET, Monday, May 17.—Our market continues very dull, home growth, attracting little or no attention, even at lower rates, unless exceptionally fine, and Continental ruling flat, at a trifle under late currency. Americans are hardly in such good request, owing to continued heavy arrivals. Continental markets remain without any alteration of importance. New York letters to the 4th instant report the market as quiet, but firm for fine qualities. Mid and East Kent, 21. 10s., 21. 15s., to 71. 7s.; Weald of Kent, 21. 10s., to 41. 10s.; Sussex, 21. 10s., to 51. 15s.; Farnham, 21. 10s., 41. 5s., to 61.; Country, 21. 10s., 41. 5s.; Bavarians, 21. 10s., to 31. 10s.; Belgians, 21. 10s., to 31.; Yearlings, 21. 10s., to 31. 10s.; Americans, 21. 5s., 21. 10s., to 31. 10s. The imports of foreign hops into London last week consisted of 160 bales from Antwerp, 50 Calais, 61 Hamburg, 71 Rotterdam, and 102 bales from New York.

PROVISIONS, Monday, May 17.—The arrivals last week from Ireland were 165 firkins butter, and 2,953 bales bacon, and from foreign ports, 32,037 packages butter, 1,797 bales bacon. The transactions in Irish butter are still exceedingly limited; a few third and fourth casks sold at 92s. and 51s. landed. Foreign butter in good demand; prices advanced, best Dutch to 104s. and 105s. The bacon market ruled steady; the best Waterford brands most in demand, at 73s. on board for sizeable meat.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, May 17.—The markets are well supplied. Business continues limited, at our quotations. The import into London, last week, consisted of 2,360 bags, 1,371 packages from Antwerp; 20 packages Bruges; 230 boxes Tarragona; 6 boxes Cadix; 1,880 sacks, 174 packages Dunkirk, 1,549 packages Pomorie, 125 bags Boulogne, and 80 tons Gravelines. English Regents, 60s. to 100s. per ton; Flukes, 60s. to 130s.; Scotch Regents, 60s. to 120s.; Hooks, 45s. to 55s.; French, 35s. to 55s.

SEED, Monday, May 17.—There was very little English red cloverseed, offering, and none wanted. Foreign red qualities are still taken off at moderate prices to hold over for another season. White samples are little asked for. Trefolls are offered at very moderate prices, but not wanted. White mustardseed remains high, and is saleable for sowing. Tares are scarce, and now dear, few being left over for another season.

WOOL, Monday, May 17.—There has been scarcely any inquiry for English wool throughout the week, and prices, influenced by the fall in the value of colonial produce, and the immense quantity of the latter on hand and on passage, have again given way. The new clip is of good quality, and the yield per animal is good; but the total clip is decidedly below that of last year.

OIL, Monday, May 17.—Lined oil has been dull and lower. Rape has been less active, but prices have been maintained. Other oils have been dull.

TALLOW, Monday, May 17.—The market is steady. Y.O. on the spot, 43s. 9d. per cwt. Town Tallow 41s. 9d. net cash.

COAL, Monday, May 17.—Market heavy, at the rates last day. Wallend Elliot, 18s. 3d.; Gosforth, 18s. 9d.; Hetton, 17s.; Haewell, 17s.; Hartlepool original, 17s. 6d.; Hartlepool, 15s. 9d.; do. Hetton, 16s.; Kelloe, 16s. 3d.; Trimdon Thornley, 14s. 6d.; Holywell Main, 15s.; Hartley, 14s. 9d. Ships fresh arrived, 50; ships left from last day, 6—total, 56. Ships at sea, 20.

Advertisements.

ALEXANDRA ORPHANAGE FOR INFANTS, HORNSEY-RISE.

(For Infants of both sexes, from any part of the kingdom)

The FOURTH ANNUAL MEETING of Governors and Subscribers will be held at the CITY TERMINUS HOTEL, CANNON-STREET, E.C., on THURSDAY, May 20th, 1869, to receive the Report of the Committee and the Auditors' Report; to elect Officers for the year ensuing, and for the election of Twelve Infants from the list of Candidates. CHARLES JOHN LEAF, Esq., will preside. The Chair will be taken at Twelve, and the Poll will be closed at Two o'clock precisely, after which hour no Votes can be recorded.

Office, 55, Ludgate-hill, E.C.

ATTEMPT TO OPEN NATIONAL MUSEUMS AND GALLERIES ON THE LORD'S DAY.

Mr. Gregory's Motion is postponed "till after Whit Sunday." Advantage should be taken of this for sustained and increased efforts to avert the threatened evil. Let Petitions be multiplied against the Sunday-opening, and for increased facilities for all to use the Institutions on Week-days.

There have been presented 63 petitions, with 8,374 signatures, for opening on Sunday, and 699 petitions, with 122,561 signatures, against the opening.

FORMS OF PETITIONS, LEAFLETS, &c., may be had on application to the Lord's Day Observance Society, 20, John-street, Adelphi, W.C.

JOHN GRITTON, Cler. Secretary.
The Society is greatly in need of Funds.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near OROYDON.

The PUBLIC EXAMINATION of the CHILDREN will be held at the Institution, on WEDNESDAY, June 16, 1869.

Mr. Sheriff HUTTON has kindly consented to preside on the occasion.

Admission by tickets only, which may be obtained at the Office, 10, Poultry, E.C.

THOS. W. AVELING, Hon. Secretary.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near OROYDON.

For Children of Both Sexes, and from every part of the kingdom.

Under the patronage of Her Majesty the QUEEN.

The GENERAL MEETING and MIDSUMMER ELECTION of this Charity will be held on MONDAY, June 21, 1869, at the London Tavern, Bishopsgate-street, when a Report will be presented of the domestic and financial state of the Charity, and the several Officers chosen for the ensuing year. The Board have the pleasure of announcing that Fifteen Children (Nine Boys and Six Girls) will be elected at this time.

The Chair will be taken by Mr. Sheriff HUTTON at Eleven o'clock. The Poll will open at Twelve, and close at Two o'clock precisely. Subscriptions and donations are very earnestly solicited. THOS. W. AVELING, Hon. Secretary.
Office, 10, Poultry, E.C.

LANCASHIRE INDEPENDENT COLLEGE, MANCHESTER.

SHORROCK FELLOWSHIP.—Yearly value £37.—One of these Exhibitions is now vacant, and will be open for competition to any Student entering the Theological Course for the Session commencing September, 1869.

GILBERT RAMSAY SCHOLARSHIP.—Yearly value £30.—This Exhibition is open to Students entering the Literary Course for the Session commencing September, 1869.

Information respecting the subjects of examination may be obtained by application to the Rev. Professor Newth, at the College, or to the Rev. J. H. Gwyther, B.A., Hon. Sec., New Brighton.

Applications for admission to the College should be addressed to the Secretary, or either of the Professors, not later than August 24.

ROUEL ROAD CONGREGATIONAL CHAPEL, BERNONDSY.

PASTOR.—REV. GILBERT MCALL.

Cost of Proposed Building..... £4,800
Amount already promised..... 2,500

This Work commenced under the auspices of the Surrey Congregational Union in the midst of a dense population. It has now, under Mr. McAll's ministry, outgrown the limit of the present Temporary Iron Chapel, which must be removed within twelve months.

Contributions are earnestly solicited towards the Building Fund, that the new Chapel may be opened free from debt. Accommodation will be provided for 1,000 Adults, and for 700 Children in the Schools.

Donations will be received by the Treasurer, Arthur Marshall, Esq., Peckham-rye, and 101, Leadenhall-street, City; Rev. Gilbert McAll, 45, Upper Grange-road, S.E.; and at the Office of the Nonconformist, 13, Boulevard-street, Fleet-street, and the Christian World, 13, Fleet-street.

Among the chief amounts already promised are:—

| | £ | s. | d. |
|---|-----|----|----|
| S. Morley, Esq., M.P. | 500 | 0 | 0 |
| London Congregational Chapel Building Society (Grant) | 250 | 0 | 0 |
| Ditto (Loan) | 250 | 0 | 0 |
| W. Tarn, Esq. | 150 | 0 | 0 |
| W. W. Beare, Esq. | 150 | 0 | 0 |
| J. Remington Mills, Esq. | 100 | 0 | 0 |
| Coward Trustees | 100 | 0 | 0 |
| A Friend | 100 | 0 | 0 |
| S. Bevington, Esq. | 50 | 0 | 0 |
| J. Crane, Esq. | 50 | 0 | 0 |
| T. Simpson, Esq. | 50 | 0 | 0 |

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury.

Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

FIVE HOURS' RATIONAL AMUSEMENT.—PROFESSOR PEPPER'S Lecture on "THE GREAT LIGHTNING INDUCTION," daily at quarter to 3 and half-past 7.—Two Musical, Spectral, and Sonnet Entertainments, "A LADDY'S LAMP," and "ROBIN HOOD," by George Buckland, Esq.—Stokes, "ON MEMORY," "THE MYSTERIOUS HAND" (reset by Pichler); answering in writing all questions.—Lecture by J. L. King, Esq., on "WOODBURY'S "PHOTO-RELIEF PROCESS," with DORE'S "ELAINE," and Pichler's "ASTROMETROSCOPE," are the chief Whit Sunday Holiday Entertainments provided for ONE SHILLING at the ROYAL POLYTECHNIC.

STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

HALF TERM COMMENCES JUNE 21.

Terms and references on application.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM.

PROFESSORS.

English Literature . . . Mrs. O. L. BALFOUR.
Botany . . . Professor BENTLEY.
Globe, and Natural Science . . . Messrs. WILSON & WILLIAM
Music, Theory, &c. . . JOHN BROCKLEY, Esq.
Harmonium and Piano . . . HART LOUIS DIEHL.
Singing . . . JAMES COWARD, Esq.
Drawing and Painting . . . B. W. HUNS, Esq.
Geology and Biblical Studies . . . Rev. J. W. TODD.
French Language . . . Dr. MANDROU.
German Language . . . Dr. HIRSCH.

References—Parents of Pupils and Clergymen.

For Particulars, address the Principal, Mrs. TODD.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

At this School YOUNG GENTLEMEN are Soundly Taught, Carefully Trained, and Liberally Fed. Mr. VERNEY, the Principal of the School, has had much experience in the work of Education. The premises are large and well adapted. A Circular forwarded upon application.

BERKELEY HOUSE SCHOOL, LANCETER-STREET, SOUTHPORT.

JAMES COLLIER, B.A., the Principal, has erected premises in Oxford road, Birkdale Park, with a special view to the requirements of a modern FIRST-CLASS SCHOOL, and intends to occupy them at Midsummer next. Prospectuses franked.

LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

EDUCATION FOR YOUNG LADIES.

CONDUCTED BY THE MISSES MIALL.

MASTERS—

| | |
|---------------------------|---|
| French and Italian | Mrs. C. C. Caillard. |
| German | Mlle. Hottinger. |
| Music and Singing | J. Saville Stone, Esq., Associate, Royal Academy |
| Drawing and Painting | Mr. J. Hooh. |
| Dancing and Callisthenics | Mr. C. Smart. |
| Chemistry | Dr. Albert J. Bernays, Professor of Chemistry at St. Thomas's Hospital, London. |

Arithmetic . . . Mr. J. Hepworth.

The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

SCHOOL for YOUNG LADIES.

Mrs. and Miss FLETCHER purpose OPENING a SCHOOL for a select number of Young Ladies at Christchurch, Hampshire, on August 2nd, 1869.

The locality offers all the advantages of a sea-side residence, the house and grounds being about a mile from the south coast, opposite the Isle of Wight.

The course of instruction will embrace all the usual branches of a sound English education, together with the French and German languages, Music, and Drawing.

References kindly permitted to the Rev. Thomas Blinsey, Upper Clapton; Rev. John Curwen, Plaistow; Rev. J. C. Harrison, 49, Gloster-road, Regent's Park; Rev. N. Hurry, Bournemouth; Rev. G. B. Johnson, Edgbaston; Rev. Samuel Martin, 19, Balgrave-road, Pimlico; Rev. W. Major Paul, Romsey; Rev. Professor H. R. Reynolds, Chesham College; Rev. George Smith, D.D., Poplar; Rev. John Woodcock, Christchurch.

Prospectuses on application as below:—

Hengistbury House, Christchurch, March 12, 1869.

HOWARD HOUSE SCHOOL, Thame.

The above School was established in 1840, to give a practical commercial education, with Latin, Greek, French, Book-keeping, Commercial Correspondence, Drawing, and Music. This School has received a large share of patronage, or which Mr. MARSH desires to return his thanks. To meet the increasing demand for admission into the above establishment, New School Rooms, Six Class Rooms, Dining Hall, Lavatory, and Eighteen Dormitories, have been erected. Mr. MARSH is assisted by well-qualified English and French Masters. Prospectuses, with report of opening of the New School, and the Inaugural Address of the Rev. Charles Vinoc, of Birmingham, on application.

EDUCATION.—THEOBALDS, near WAL-THAM CROSS, N.—The Rev. JOHN OSWALD JACKSON receives a limited number of Gentlemen's Sons, and with the assistance of Resident and Visiting Masters, prepares them for Public Examinations, for the Professions, or for business. Mr. Jackson aims to furnish the advantages of a first-class school, combining individual attention with the comforts of home.

Prospectuses on application as below:—

EXTINCTION of PREMIUMS.

The New Series of the NORWICH UNION LIFE ASSURANCE SOCIETY provides a means of relieving a Life Policy from the future payments of Premium according to a system especially advantageous to the Insurer.—For the New Prospectus apply to the Society's Office, 50, Fleet-street, E.C.

LONDON and SUBURBAN MUTUAL BUILDING-SOCIETY.

Enrolled in 1855, pursuant to Act of Parliament.

SHARES, £25 each, may be paid in one sum, or by Monthly Subscription of 5s. per share.

INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.

MONEY ADVANCED ON MORTGAGE without premium for any term of years.

JONATHAN TAYLOR, Secretary.

Offices:—107A, Fenchurch-street, E.C.

LONDON and SUBURBAN LAND and BUILDING COMPANY (Limited).

Offices—No. 107A, Fenchurch-street, E.C.

Money received on DEPOSIT at FIVE per Cent. INTEREST, payable on short notice.

SIX per Cent. allowed on sums of £100 and upwards if deposited for not less than one year certain.

JONATHAN TAYLOR, Secretary.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,

31, New Bridge-street, London, E.C.

(Empowered by Special Act of Parliament.)

DIRECTORS.

| | |
|-----------------------------|--|
| JOHN GOVER, Esq., Chairman. | ROBERT J. MILLAR, Esq., Vice-Chairman. |
| Benham, Augustus, Esq. | Lewis, George C., Esq. |
| Bunnell, Peter, Esq. | Praet, Daniel, Esq. |
| Burge, George W., Esq. | Ranta, John, Esq. |
| Burton, John B., Esq. | Sanders, Joseph, Esq. |
| Groser, William, Esq. | Wills, Fred., jun., Esq. |

SOLICITORS.—Messrs. Watson and Sons.

PHYSICIAN.—E. Headlam Greenhow, M.D.

SURGEON.—John Mann, Esq.

ACTUARY AND ACCOUNTANT.—Josiah Martin, Esq., F.I.A.

Accumulated Fund (1868), £409,130.

Annual Income (1868), £295,736.

BONUS.

The Profits are divided every third year, and may be applied in reduction of Premium, added to Policy, or received in Cash, at the option of the assured.

The next division will be declared in 1870.

Prospectuses and all needful information may be obtained on application to

ALFRED LENCH SAUL, Secretary.

M. R. COOKE BAINES, SURVEYOR AND COMPENSATION VALUER.

106, Cheapside, E.C.

Every information supplied as to the various Metropolitan Improvements.

Claims against Railway and other Public Companies prepared and arranged.

ALL DESCRIPTIONS of PROPERTY VALUED FOR PROBATE, &c.

Money obtained on Freehold or Leasehold Securities.

THEOBALD BROTHERS, Public Accountants, Insurance Brokers (Fire, Life, Marine, Local), and General Financial Agents, County Chambers, 18, Cornhill, and 78, Lombard-street.

GODDARD'S PLATE-POWDER (NON-MERCURIAL)

For more than 30 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists, and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD, Chemist, Leicester.

PURE CHINESE TEA, the best family tea in England, at 2s. 6d. per lb., in 1lb. packages, 6lb. tins, and 14lb. boxes. At HEWETT'S large Chinese warehouse, 32, King William street, London-bridge, opposite the Monument, where can be seen the largest collection of Chinese and Japanese productions in the world. West-end branch, Baker-street Bazaar; 41, East-street, Brighton.

BROWN and GREEN'S KITCHEN

RANGES obtained the Prize Medal at Paris; also First Class Medals at London and Dublin. They save fuel, roast in front, ventilate the kitchen, and cure smoky chimneys.

London: 73, Bishopsgate Within. Manufactory, Luton.

LIEBIG COMPANY'S EXTRACT OF MEAT.

Only one sort warranted perfect and genuine by Baron Liebig, the Inventor.

"A succulent and a boon."—Medical Press and Circular. One pint of delicious beef tea for 2d., which costs 1s. if made from fresh meat. Cheapest and finest flavoured "stock" for soups, &c.

CAUTION.—Requires Baron Liebig's signature upon every jar. Sold by all Italian Warehousemen, Grocers, Chemists, and Ship's Store Dealers.

DR. KING'S DANDELION and QUININE

LIVER PILLS (Without Mercury).

The very best remedy for

BILE, WIND, INDIGESTION, ACIDITY, HEADACHE, HEARTBURN, &c.

And acknowledged by many eminent surgeons to be the safest and mildest pills for every constitution.

In boxes at 1s. 1d., 2s. 6d., and 4s. 6d., at all chemists.

TIDMAN'S SEA SALT Invigorates the

System, fortifies the Constitution, braces the Nerves, and prevents cold. A daily bath prepared with this Salt is the surest way of eradicating Rheumatism, Neuralgia, Sciatica, Lumbago, Gout, Glandular Swelling, Weakness of the Joints, Impure Blood, Indigestion, Nervous and Skin Disorders, &c. Sold in bags and boxes by all Chemists. Beware of imitations.

TIDMAN'S SEA SALT brings Nature's

grand remedies within the reach of all. For maintaining Children in health, a daily bath with this preparation is indispensable. No nursery should be without it. When purchasing, particularly see that each bears our trade mark, a bag on which are the words, "Tidman's Sea Salt." Tidman and Son, 10, Wormwood-street, London, E.C.

SPRING MEDICINE.—The best Purifier

of the Blood at this season of the year is admitted by all to be KAYE'S WORMS' ELL'S PILLS, which, by their mild yet effectual operation, remove all oppressive accumulations, regulate the secretions of the liver and bowels, strengthen the stomach, and purify the blood. Unlike many remedies, they do not induce liability to take cold or establish a necessity for the habitual use of purgatives, and are thus strongly recommended as the BEST FAMILY MEDICINE. Sold by all Chemists and other dealers in Patent Medicines, at 1s. 1d., 2s. 6d., and 4s. 6d.

MR. ESKELL, the Author of "Pure

Dentistry, and What it Does for Us," "Painless Tooth Extraction; or, Anæsthesia Locally Applied," "Dental Surgery; a Practical Treatise," "Modern Dentistry, its Principles and Practice," &c., may be CONSULTED DAILY, as hitherto, from Ten to Four o'clock, at his only residence, 8, Grosvenor-street, Grosvenor-square (a few doors from Bond-street).

CORNS and BUNIONS.—A gentleman

many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

HOOPING COUGH.—ROCHE'S HERBAL

EMBUCCATION. The celebrated Effectual Cure for the Hooping Cough without internal medicine. Sold by most respectable Chemists. Price 4s. per bottle. Wholesale Agent, Edwards, 33, Old Change (formerly of 87, St. Paul's), London.

LOSS of APPETITE Speedily Prevented

by the FAMED TONIC BITTERS (Waters' Quinine Wine), unsurpassed for strengthening the digestive organs. Sold by Grocers, Oilmen, Confectioners, &c., at 30s. per dozen. WATERS and WILLIAMS, the Original Makers, Worcester House, 34, Eastcheap, E.C.

CROSBY'S

BALSAMIC COUGH ELIXIR.

Opium, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d., and 11s. each. Sold wholesale and retail by Jas. M. Crosby, Chemist, Scarborough.

LUXURIANT WHISKERS, Moustachios,

and Eyebrows; also the renewal of hair on bald patches, &c. LATREILLE'S CAPILLAIRE STIMULANTE succeeds where everything else fails. Five hundred testimonials may be seen by any person calling upon JOHN LATREILLE, 33, Lorrimer-street, Walworth; or specimens sent free by post on application.

COAL.—GEORGE J. COCKERELL and

COMPANY.—Best Coals only.—Cash, 25s. G. J. C. and Co. sell no other than the best Wall's and Coals, which they import direct from the pits, both by sea and rail. For domestic purposes, these coals are the cleanest, the most durable, and the cheapest in the end, whether for the dining room, for the drawing room, or for the kitchen. Vendors to Her Majesty, H.R.H. the Prince of Wales, and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton Wharf, Pimlico (office next to the Grosvenor Hotel); Purfleet Wharf, Earl-street, Blackfriars (Sunderland Wharf, Peckham; Durham Wharf, Wandsworth (Office, 108, High-street); also at Brighton at local prices. CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—LEA & CO'S Hetton or Lambton

Wall's-end, by screw steamers and railway, 24s. Hartlepool, 23s. 50st Wigan, 22s. and 19s.; Primrose, 19s.; Barnsley, 19s.; best Derby, 19s.; Kitchen, 17s.; Cobbles, 17s.; Hartley, 17s.; Nuts, 15s.; Tanfield Moor, 15s.; small, 12s. Coke, 14s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots: Highbury and Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin, No Agents.

PERRY and Co's INSTANTANEOUS

INK EXTRACTOR and UNIVERSAL ANTI-STAIN.

Sixpence Each. Post-free seven stamps.

Sold by Stationers and Chemists.

Wholesale, 37, Red Lion-square, and 3, Cheapside, London.

PERRY and Co's

MARKING INK PENCIL.

Sixpence Each. Post-free seven stamps.

Warranted perfect if the directions are strictly followed.

Sold by Stationers and Chemists.

Wholesale, 37, Red Lion-square, and 3, Cheapside, London.

PERRY and Co's INSTANTANEOUS

INK EXTRACTOR and UNIVERSAL ANTI-STAIN.

Sixpence Each. Post-free seven stamps.

Sold by Stationers and Chemists.

Wholesale, 37, Red Lion-square, and 3, Cheapside, London.

PERRY and Co's

MARKING INK PENCIL.

Sixpence each. Post-free seven stamps.

Warranted perfect if the directions are strictly followed.

Sold by Stationers and Chemists.

Wholesale, 37, Red Lion-square, and 3, Cheapside, London.

PREVIOUS to MAKING their

SPRING PURCHASES,

LADIES and the PUBLIC

Are invited to inspect

JAMES SPENCE AND CO'S

NEW USEFUL AND CHEAP SILKS.

JAMES SPENCE AND CO'S

NEW USEFUL AND CHEAP LINENS.

JAMES SPENCE AND CO'S

NEW USEFUL AND CHEAP MANTLES.

JAMES SPENCE AND CO'S

NEW USEFUL AND CHEAP FANCY DRESSES.

75, 77, 78, St. Paul's-churchyard.

CASSELL'S PURE TEA and COFFEE.

Warehouse, 80, Fenchurch-street, London.

CASSELL'S CHOICE COFFEES. Re

nowned in all parts for their excellence.

CASSELL'S TEAS and COFFEES.

Sold by Agents throughout the Kingdom.

AGENTS WANTED for CASSELL'S TEAS

and COFFEES in every place not fully supplied.

Terms by post. CASSELL, SMITH and Co., 80, Fenchurch-street, London.

FILMER'S

CONVERTIBLE OTTOMANS.

FOR CENTRE OF ROOMS.

To form two Settees and two Easy Chairs, a great improvement on the ordinary Ottoman. Only of

FILMER & SON,

UPHOLSTERERS,

31 and 32, Berners-street, Oxford-street, W.;

Factory, 34 and 35, Charles-street.

An Illustrated Catalogue post free.

FRAGRANT SOAP.

Field's "United Service" Soap Tablets, 4d. and 6d. each.

Lasting fragrance guaranteed; order of your chemist, grocer, oilman, and see that J. C. and J. FIELD is on each tablet.

Wholesale—UPPER MARSH, LAMBETH, S.

FIELD'S PURE "SPERMACETI"

SOAP.

4d. and 1s. per tablet, most delicately perfumed. This beautiful article is a combination of the purest Soap with Spermaceti, the soothing and emollient action of which is well-known and it is especially recommended for children and invalids.

See name on each tablet and label.

Wholesale—38, UPPER MARSH, LAMBETH, S.

GEORGE BORWICK'S GOLD MEDAL

BAKING POWDER

Makes bread light and digestible in a few minutes, without standing to rise, as with yeast. Pastry and puddings should never be made without it, as it renders them light and easy of digestion, and saves butter and eggs.

GEORGE BORWICK'S GOLD MEDAL

BAKING POWDER

Sold by all Grocers and Oilmen, in 1d., 2d., 4d., and 6d. packets, and in 6d., 1s., 2s. 6d., and 4s. boxes.

WILLIAM S. BURTON, GENERAL

FURNISHING IRONMONGER, by Appointment to H.R.H. the Prince of Wales, sends a CATALOGUE gratis and post paid. It contains upwards of 700 Illustrations of his unrivalled Stock of

Electro Plate and Britannia Metal Goods, Dish Covers, Hot Water Dishes, Stoves and Fenders, Marble Chimney Pieces, Kitchen Ranges, Lamps, Gaseliers, Tea Trays, Urns and Kettles, Table Cutlery, Clocks and Candelabra, Baths and Toilet Ware, Iron and Brass Bedsteads, Bedding and Bed Hangings, Bed-room Cabinet Furniture, Turnery Goods, Kitchen Utensils, &c.

With List of Prices, and Plans of the 30 Large Show-rooms, at 39, Oxford-street, W.; 1, 1A, 2, 3, and 4, Newman-street; 4, 5, and 6, Perry's-place; and 1, Newman-yard, London.

CUTLERY, Warranted.—The most varied

assortment of TABLE CUTLERY in the world, all warranted, is on Sale at WILLIAM S. BURTON'S, at prices that are remunerative only because of the largeness of the sales.

| IVORY HANDLES. | Table Knives per Dozen. | Dessert Knives per Dozen. | Carvers per Pair. |
|---|-------------------------|---------------------------|-------------------|
| | s. d. | s. d. | s. d. |
| 34-inch ivory handles | 13 0 | 10 6 | 5 0 |
| 34-inch fine ivory balance handles | 18 0 | 14 0 | 8 9 |
| 4-inch ivory balance handles | 21 0 | 16 0 | 5 9 |
| 4-inch fine ivory handles | 28 0 | 21 0 | 8 0 |
| 4-inch finest African ivory handles | 34 0 | 27 0 | 12 0 |
| Disto, with silver ferrules | 42 0 | 35 0 | 18 6 |

The Largest Stock in existence of PLATED DESSERT KNIVES and FORKS, and of the new plated Fish-eating Knives and Forks and Carvers.

TEA URNS, of LONDON MAKE ONLY.—

The largest assortment of London-made TEA URNS in the world (including all the recent novelties, many of which are registered) is on SALE at WILLIAM S. BURTON'S, from 30s. to 6l.

BEDSTEADS, BATHS, and LAMPS.—

WILLIAM S. BURTON has Twelve Large Showrooms devoted exclusively to the separate display of Lamps, Baths, and Metallic Bedsteads. The stock of each is at once the largest, newest, and most varied ever submitted to the public, and marked at prices proportionate with those that have tended to make his establishment the most distinguished in this country.

Bedsteads from 12s. 6d. to £20 0s. each.

Shower Baths, from 8s. 6d. to 28 0s. each.

Lamps (Moderator), from 6s. 6d. to 48 10s. each.

(All other kinds at the same rate.)

Pure Colza Oil 3s. 4d. per gallon.

THE PERFECT SUBSTITUTE for

SILVER.—The REAL NICKEL SILVER, introduced more than thirty years ago by WILLIAM S. BURTON, when Plated by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver that can be employed as such, either usefully or ornamentally, as by no possible test can it be distinguished from real silver.

| | Fiddle or Old Silver Pattern. | Real Pattern. | Thread Pattern. | King's or Shell and Thread. |
|-------------------------|-------------------------------|---------------|-----------------|-----------------------------|
| | s. d. | s. d. | s. d. | s. d. |
| 12 Table Forks | 1 10 0 | 1 0 2 | 1 0 2 | 2 5 0 |
| 12 Table Spoons | 1 10 0 | 1 0 2 | 1 0 2 | 2 5 0 |
| 12 Dessert Forks | 1 2 0 | 1 0 1 | 1 0 1 | 1 11 0 |
| 12 Dessert Spoons | 1 2 0 | 1 0 1 | 1 0 1 | 1 11 0 |
| 12 Tea Spoons | 0 14 0 | 0 10 1 | 0 10 1 | 2 0 |

And other articles at correspondingly low prices.

A Second Quality of Fiddle Pattern

Table Spoons and Forks £1 2 0 per dozen.

Dessert 0 16 0

Tea Spoons 0 10 0

Tea and Coffee Sets, Dish Covers and Corner Dishes, Cruet and Liqueur Frames, &c., at proportionate prices.

All kinds of Replating done by the Patent Process.

The Vans Deliver Goods Free in London and its Suburbs.

With the present Railway Facilities, the cost of delivering goods to the most distant parts of the United Kingdom is trifling. WILLIAM S. BURTON will always, when desired, undertake delivery at a small fixed rate.

THREE PRIZE MEDALS,

PARIS EXHIBITION, 1867.

PURE PICKLES,

Sauces, Jams, and Table Delicacies

of the highest quality, manufactured by

CROSSE AND BLACKWELL,

PURVEYORS TO THE QUEEN,

Proprietors of Captain White's Oriental Pickle, Curry Paste, and other Condiments.

Are sold retail in all parts of the world, and wholesale at the

Manufactory,

SOHO SQUARE, LONDON.

USE ONLY THE

G L E N F I E L D

STARCH.

THE QUEEN'S LAUNDRESS USES NO OTHER.

SAUCE.—LEA AND PERRINS.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold

all Dealers in Sauces throughout the World.

BROOKE HOUSE, 141 & 142, HOLBORN HILL
(Corner of Brooke Street, near Farnival's Inn).

CHARLES MEEKING & CO.

HAVE NOW ON SALE
CRETONNES

For Curtains, Bed-Hangings, and Sofa and Chair Covers, in the New Patterns, and about as cheap as Furniture Dimities and Printed Furnitures.

A large lot of MUSLIN and LENO CURTAINS at One-Fourth less than last year's prices.

Some Extra Qualities in BRUSSELS and VELVET-PILE CARPETINGS, in patterns that for Newness of Style and Colours, cannot be had elsewhere.

Also, just bought, a lot of $\frac{1}{2}$ SUPER KIDDERMINSTER CARPETINGS at 2s. 9d. a yard, usually sold at 3s. 6d.

STUFFED EASY ARM-CHAIRS with Spring Seats, in various coverings, warranted, at 21s. 6d.

PATENT KID GLOVES

WHEELER AND CO.'S OWN MAKE.
Celebrated for perfection of fit, finish, strength, and durability.

Gentlemen's, 4s. 8d.; Ladies', delicately perfumed, 4s. 4d.

Ladies' Paris Kid Gloves, 2s. 6d.; Gentlemen's, 3s.

A beautiful assortment of Glove-boxes suitable for presents.

Ladies and Gentlemen's Russian Kid Gloves, 3s. 6d. per pair.

All Gloves Post free.

WHEELER AND CO., 210, REGENT-STREET, W.;

16 and 17, POULTRY, and Corner of LOMBARD-STREET, City, London.

Established for upwards of Half a Century.

CLERICAL TWEED CLOTHING made

to measure at the following prices, for cash only:—

The Complete Suit 63s., 83s., and 95s.

Morning Coats 30s., 45s., and 60s.

Trowsers 22s. 6d., 27s. 6d., and 30s.

Waistcoats 12s., 15s. 6d., and 18s.

Frocks and Overcoats 42s., and 55s.

THRESHER and GLENNY, Outfitters, next door to Somerset House, Strand, London.

EDGINGTON'S GARDEN NETTING, the

Cheapest and most Durable, 1d. per square yard, or in quantities of 250, 500, or 1,000 yards, carriage free.

EDGINGTON'S MARQUEES and GARDEN TENTS are the prettiest.

EDGINGTON'S MARQUEES for hire are the most handsome and spacious.

EDGINGTON'S RICK CLOTHS for 64 years have maintained their celebrity as the best.

HAYTHORN'S and WALLER'S NETTINGS.

A quantity of Good Second-hand GOVERNMENT TENTS from Abyssinia for Sale, Cheap.

Sample of material free on application.

Be particular—FREDERICK EDGINGTON and CO., 60 and 62, Old Kent-road, London, S.E.

OSLER'S CRYSTAL GLASS CHANDELIERS.

WALL LIGHTS and LUSTRES, for Gas and Candles.

CHANDELIERS in Bronze and Ormolu.

MODERATOR LAMPS and LAMPS for INDIA.

TABLE GLASS of all kinds.

ORNAMENTAL GLASS, English and Foreign.

Mess, Export, and Furnishing Orders, promptly executed.

All Articles marked in plain figures.

45, OXFORD-STREET, W.

Manufactory and Show Rooms, Broad-street, Birmingham.

Established 1807.

A B C PATENT DESPATCH BOX.—

JENNER and KNEWSTUBB'S newly-invented Patent A B C and 1, 2, 3, Despatch Boxes. "General convenience, ready access to papers, and methodical arrangement."—Post

"This really valuable contrivance."—Punch. "Will meet especially the requirements of literary, legal, and official persons."—Star. "A boon to all lovers of order."—Illustrated London News. "An ingenious plan for the arrangement of correspondence."—Telegraph. "Every part has its own merit."—Athenaeum. "Entitles the inventors to the gratitude of all who keep their papers in order."—Times, Feb. 9. Price from 10s. 6d.

THE ELGIN WRITING CASE, invented by Jenner and Knewstubb, price from One Guinea in Morocco. "The invention is a most useful one. Some honour belongs to the inventors."—Times.

83, St. James's-street, and 66, Jermyn-street.

NEW PATENT HAND LOOK-STITCH SEWING MACHINE.

THE "EXPRESS."—A really well-made and thoroughly reliable Sewing Machine, simple, swift, noiseless and effective. Will hem, fell, gather, braid, bind, tuck, quilt, and do the entire work for a family. Price 24 4s., including hemmer, braider, complete set of tools, and portable box. Any Machine purchased and not approved, will be immediately exchanged, or the money returned.

THE HOWE SEWING MACHINE COMPANY,

23, Ludgate-hill, London, E.C.

SACRAMENTAL WINE, 27s. per dozen

quarts, and 14s. 6d. in pints, each and bottles included. Supplied in any quantity, whether small or large, on receipt of a Post-office Order, payable to the Importers.

F. WYNDHAM and Co., 37, Eastcheap, London.

"The steady and increasing demand for this Wine is a guarantee for its purity and excellence."—Freeman.

DIVIDENDS 10 to 20 PER CENT.

For Safe and Profitable Investments.

Read SHARP'S INVESTMENT CIRCULAR (post free).

The May Number now ready.

It contains all the Best-paying and Safest Stock and Share Investments.

CAPITALISTS, SHAREHOLDERS, TRUSTEES,

Will find the above Circular a safe, valuable, and reliable guide.

Granville Sharp and Co, Stock and Share Brokers,

33, Poultry, London (Established 1852).

Bankers: London and Westminster, Lothbury, E.C.

KINAHAN'S LL WHISKY

DUBLIN EXHIBITION, 1865.

The celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Bold in bottles 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

THE PRIVATE LETTERS OF ST. PAUL

and ST. JOHN

By the Rev. SAMUEL COX, of Nottingham.

"It is refreshing to come upon a little book like this, whose worth stands in inverse relation to its size. Every man of true heart and good judgment will read it with comfort and hope. We trust the writer will meet with such appreciation of his labour as will encourage him to do a similar service in regard to other books of the Bible. There are many who cannot search out for themselves what they will gladly receive when presented by a man who uses the genial results of his own patient inquiry to build up the faith of his neighbour. The book is delightful for its earnestness, large-heartedness, and truth."—Spectator.

"It is a model of exposition. It will be read with satisfaction alike by the scholar and by the mere English reader. It is full of learning, without any parts of it. It need not be ashamed to take its modest place by the side of the greater and more profusions of our great modern expositors. We need not add that it has our hearty recommendation; and we only hope that it will be followed by other productions, equally able, and equally helpful to the understanding of this Divine Word, from the same skilful pen."—The Church.

"The writer evidently possesses a keen insight into the meaning of these letters, and has put himself in sympathy with the minds of the Apostles with whose words he deals. Although this book is so small, every line of it which has to do with the Apostle of the Gentiles shows a very quick and subtle appreciation of that many-sided character."—The Christian World.

"The microscopic exposition of Scripture is gaining attention on all sides—the exposition which brings out the meaning and beauty of brief expressions. We have never seen it used with juster discrimination, nor is there any volume we know in which it is turned more skilfully to the purpose of popular instruction."—The Freeman.

"This little book may be read through in about a couple of hours; but it contains the fruit of many hours' study and reflection, and it is full of interesting and profitable matter. It is a valuable volume; its truth and beauty will cause it to be remembered with pleasure when many bulkier volumes are forgotten."—The Nonconformist.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

By Dr. BARR MEADOWS,

Physician to the National Institution for Diseases of the Skin.

New (Fourth) Edition, cloth, price 2s. 6d.

ERUPTIONS, their REAL NATURE and

RATIONAL TREATMENT; with Remarks on the Abuse of Arsenic, Mercury, and other reputed Specifics.

London: T. Robinson, 237, Gray's Inn-road.

BRADFORD ELECTION PHOTOGRAPH.

MAY NOW BE HAD,

CABINET PORTRAITS OF

THE RIGHT HON. W. E. FORSTER, M.P.,

AND

EDWARD MIALL, ESQ., M.P.,

Surrounded by 100 of their Principal Supporters, including A. Illingworth, Esq., M.P., Robert Keil, Esq., Titus Salt, Esq., &c. Each portrait is mounted on a beautiful lithographic design, forming together an elegant and interesting Memorial Picture. Size 30 in. by 23 in. Price 23 2s. The above Picture will be reduced to 23 in. by 20 in., at 10s. 6d., and carte size 1s.

A Full Size Lithograph, on thin paper, with name attached, showing design of the whole picture, will be forwarded on receipt of Four Postage-stamps. Portraits of the Hon. Members may also be had separately at 2s. 6d. each.

JOSEPH BOTTOMLEY,

San Bridge, Bradford.

Small 4to, price 7s. 6d.

THE QUEST of the CHIEF GOOD.

Expository Lectures on the Book Ecclesiastes, with a New Translation. By Rev. SAMUEL COX.

"Mr. Cox is a genuine Talmud lover, and has been a most careful and enthusiastic student of it; but never ceasing to see the Talmud in relation to the sacred Scriptures, his position is clear and well-defined. His Talmudic studies, however, have unmistakably determined and coloured to a certain extent the method, as well as the spirit, of his interpretation. But he is one of the teachers who can stand in the 'old ways,' and yet 'look for the new.' His volume is clear and simple, and impresses one with the idea of thoroughness of workmanship. The interpretation of the book is preceded by an introductory monograph in which the date, authorship, and design are carefully considered. Mr. Cox here proving himself familiar with the 'rich results of science.' And not only so, but in virtue of the poetic or imaginative spirit he brings to the task, he actually restores all the human interest that seemed likely at the outset to be sacrificed, by taking to the position he does. In the light of his comment one feels all the more keenly that Ecclesiastes is a true drama in which bare facts dissolve and disappear, only to recover themselves with new vividness in the glow of human emotion and desire, and sad disappointment."—Contemporary Review.

"This book makes a real and considerable addition to the stock of genuine Biblical knowledge. Mr. Cox brings to bear upon his subject an acute critical sense which is conspicuous without being destructive or wanting in reverence; he does, in fact, for Ecclesiastes, on behalf of English readers, what has lately been done for the Psalms. We strongly recommend our readers to examine it for themselves."—Spectator.

"Too much praise cannot be awarded to Mr. Cox for the way in which he has executed his task. As every religious teacher should do, he has sought conscientiously to fit himself by various and careful reading to be an expositor of the Scriptures whose truth he has to enforce on his hearers. He is not less at home with some of the Rabbinical writers, nor less acquainted with the hymns of the Zendavesta, than with the dramas and sonnets of Shakespeare, from all of which he draws quotations that are always apt illustrations of his text. In a correct and pleasing style he has set forth the truths he has found in the Book, and he has shown in a practical and not too didactic manner their application to modern times and circumstances."—The English Independent.

Arthur Miall, 18, Bouverie-street, Fleet-street, London.

Just published, price Half-a-guinea,

MONOGRAMS, HISTORICAL and

PRACTICAL. With numerous illustrations by D. G. BERRI, Engraver to Her Majesty's Post Office, Stationery Office, &c., &c.

36, High Holborn (Opposite Chancery-lane, London, W.C.)

2d. in the 1s. DISCOUNT ALLOWED ON

BOOKS and MAGAZINES purchased at 62, Paternoster-row, E.C.

PARCELS of 5l. value (at this rate) sent Carriage Free to any Railway Station in England.

Book Societies, Schools, and large buyers supplied on the most advantageous terms.

ANY BOOK sent Carriage Free on receipt of the published price.

Elliot Stock, 62, Paternoster-row, London, E.C.

JOHN SNOW & CO'S PUBLICATIONS.

Just published, 8vo, 743 pp., 16s. 6d.

CONGREGATIONAL HISTORY.

A.D. 1200—1867. By JOHN WADDINGTON, D.D.

"Dr. Waddington's new work will be highly valued as presenting a complete and interesting outline of the rise and growth of Free Church principles. In these days of earnest theological discussion, it is thoroughly deserving of a careful and devout perusal."—Rev. Samuel Martin.

"We must confess that while we knew something of the author's enthusiastic diligence in ferreting out old documents long unknown, and in tracing the story of English separation to its earliest and most hidden sources, we were not prepared to receive from him so learned a work as this, so interesting both to general readers and to historical students, and so suggestive of new or unfamiliar views in the history of Christianity."—Leonard Bacon, D.D., Professor of Theology, Yale College.

"The work abounds in rare and original documents which give to it an antique and picturesque character, and a weight of authority very unusual in these days of superficial and slipshod retelling of materials lying nearest to hand. These are put together with great skill, in a light and pleasant manner, and in a style of singular purity, perspicuity, and beauty. For all earnest students it is a book of unimpeachable value."—Literary World for March.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

CONGREGATIONALISM IN YORKSHIRE, 1538—1868.

A Chapter of Modern Church History. With an Appendix containing a Synoptical History of the Yorkshire Congregational Churches. By Rev. J. G. MIALL.

"We heartily commend this able and interesting volume to the friends of Independent Nonconformity throughout the land. By its publication Mr. Miall has rendered a true service to the literature of Congregational history."—Literary World.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

CHURCH TRACTS for the TIMES.

By Rev. NEWMAN HALL, LL.B., Rev. F. S. WILLIAMS, and OTHERS.

The following are already published:—

1. The Real Presence of Christ.

2. Successors of the Apostles.

3. 'Apostles and Pagans.'

4. The Sacred Rite; or, Confirmation.

5. Independents—What are they?

6. "My Parish."

This Series of Tracts, edited by Rev. F. S. WILLIAMS, is specially suited for distribution in districts infected by Ritualism.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

THE DAWN of LIGHT: a Story of the

Zenana Mission in India. By MARY E. LAMLEY, Calcutta. With Introductory Preface by Rev. E. S. BROWN.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

AN ORDER for the SOLEMNIZATION

of MATRIMONY. Together with an Order for the Burial of the Dead; to which are added, Scripture Passages suited to Baptismal Services. By Rev. E. R. CONDER, M.A., Leeds.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

WHY are we DISSENTERS? Three

Lectures on the Principles of Evangelical Nonconformity. By the same Author.

"Ministers cannot find a better answer to the question which it proposes to put into the hands of those who ask it, whether they be Episcopallians or Dissenters."—Christian Witness.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

JESUS CHRIST. Europe and Asia. Being

the Substance of a Lecture delivered in the Theatre of the Calcutta Medical College. By KARAN CHUNDER, Esq., Member of the Calcutta Senate. With Introductory Preface by Rev. E. S. BROWN.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

A NARRATIVE of MISSIONARY

ENTERPRISES in the SOUTH SEA ISLANDS. By Rev. JOHN WILLIAMS. Unabridged Edition, with Engravings.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

MISSIONARY LABOURS and SCENES

in SOUTHERN AFRICA. By Rev. ROBERT MORRIS. Unabridged Edition, with Engravings.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

SAVAGE ISLAND: Its Physical Characteristics,

and the Past and Present State of its Inhabitants. By Rev. THOMAS POWELL, F.L.S., Twenty-three years Missionary to Samoa. With Map of the Island.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

WEDDING PRESENT.

Twenty-seventh Thousand, white silk, gilt edges, 2s. 6d.; cloth, 1s. 6d.

COUNSELS to a NEWLY-WEDDED

PAIR; or, Friendly Suggestions to Husbands and Wives. A Companion for the Honey-moon and a Remembrancer for Life. By the Rev. JOHN MORRISON, D.D.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

THE APPENDIX. Containing the Words

of 60 Psalms and Canticles for Chanting, 42 Anthems, and 65 Hymns. Arranged as a Companion to the New Congregational and other Hymn-books, and adapted for use with the "Bristol Tune-book," "Congregational Church Music," &c. Orders amounting to 40s. will be subject to a Discount of 25 per cent.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

A MANUAL EXPLANATORY of CONGREGATIONAL PRINCIPLES.

By Rev. GEORGE PAYNE, LL.D. Fourth Edition, 1866, price 4d.

"An admirable compendium. Should be circulated broadcast among all our churches."—Christian Witness.

Fifty Copies, for Distribution, can be had at half-price, on application to the Publishers.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

BOOK POST.—JOHN SNOW and CO.

Send all Books of the value of 1s. and upwards, postage free to any part of the United Kingdom on receipt of the published price, by Post Office Order or Postage-stamp.

London: John Snow and Co., 2, Ivy-lane, Paternoster-row.

Just published, free by post for twelve stamps.
HAY FEVER—SUMMER CATARRH; its Causes, Symptoms, Prevention, and Treatment. By GEORGE MOORE, M.D., Licentiate of the Royal College of Physicians of London.
 London: James Nisbet and Co., 21, Berners-street; 113, Great Russell-street; and 48, Threadneedle-street.

Just published, small crown 8vo, 3s. 6d., cloth.
MEMOIRS, including Letters and Select Remains, of JOHN URQUHART, late of the University of St. Andrews. By WILLIAM ORME. With a Prefatory Notice and Recommendation by the Rev. Dr. DUFF.
 London: James Nisbet and Co., 21, Berners-street, W.

Just published, post 8vo, 7s. 6d., cloth.
THE LIFE, LABOURS, and WRITINGS of CESAR MALAN, Minister of the Gospel in the Church of Geneva, Doctor of Divinity, and Pastor of L'Église du Témoinage. By ONE of HIS SONS. With Portrait and Engravings.
 London: James Nisbet and Co., 21, Berners-street, W.

In Two Series, small crown 8vo, each 3s. 6d., cloth.
ILLUSTRATIVE GATHERING for PREACHERS and TEACHERS: A Manual of Anecdotes, Facts, Figures, Proverbs, Quotations, &c. By the Rev. G. S. BOWEN, M.A.
 "Its tone is thoroughly evangelical and spiritual, and it is fitted to furnish useful hints and illustrations to the Christian teacher."—*Christian Witness*.
 London: James Nisbet and Co., 21, Berners-street, W.

16mo, 1s., cloth.
THE BROAD ROAD and the NARROW WAY. A Brief Memoir of Miss Ann Harris. By the Author of "The Female Jesuit."
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

Small crown 8vo, 3s. 6d., cloth.
THE LAND of the FORUM and the VATICAN: or, Thoughts and Sketches during an Easter Pilgrimage to Rome. By the Rev. NEWMAN HALL, LL.D.
 London: James Nisbet and Co., 21, Berners-street, W.

THE POPULAR EDITION.—Part I, Ready in May, Price One Shilling.
THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST.
 BY THE REV. JOHN FLEETWOOD, D.D.

And Numerous Illustrative Notes by the most eminent Biblical Critics. Profusely Illustrated with highly-finished Coloured Engravings and upwards of 300 Woodcuts.

This Popular Edition is specially adapted for Family Reading, while the numerous Illustrative Notes will be found very serviceable to Sunday School Teachers. The Coloured Plates, printed in Messrs. Leighton Brothers' best style, will render this Edition more generally attractive than any similar work yet published.

The following are the principal features of Part I, which may fairly be considered as a Specimen of the whole work:—
 1st. The Virgin, Infant Saviour, and St. John, from a Painting by A. Garaci, full page, specially engraved and printed in colours. 2nd. The Tribute Money, from a painting by Titian; also full page, printed in colours, and specially engraved. 3rd. The Title Page, designed by John Leighton, F.S.A., printed in colours and gold, with Vignette by Schnorr. Also, 4th. The Wood Engravings selected with a view of affording pleasure and instruction, will be interspersed throughout the letter-press. 5th. 24 pp. of letter-press, royal 4to, printed on good toned paper, from a new font of large bold type cast expressly for this work. 6th. The whole is in an elegant Coloured Wrapper.

N.B.—On completing the work, every Subscriber will be presented with a Large Coloured Engraving of "Belshazzar's Feast," size 26 in. by 19 in. This is a copy of John Martin's, K.L., Masterpiece, engraved in the chromatic style, with the greatest care, at an expense of ONE HUNDRED GUINEAS.

* Specimen Pages, Bills, and Showcards on application.

JAMES SANGSTER and COMPANY, 31, Paternoster-row, E.C., and all Booksellers.

REV. H. W. DALE'S INAUGURAL ADDRESS.
 Now ready, price Sixpence.
CHRIST and the CONTROVERSIES of CHRISTENDOM. The Address delivered before the Congregational Union of England and Wales, May 11th, 1869, by the Rev. H. W. DALE, M.A.
 London: Hodder and Stoughton, 27, Paternoster-row.

In Nine Monthly parts, price 1s. each.
THE WORLD of ANECDOTE: An Accumulation of Facts, Incidents, and Illustrations, Historical and Biographical, from Books and Times Recent and Remote. By EDWIN PAXTON HOOD, Author of "Lamps, Pitchers, and Trumpets," &c., &c.
 London: Hodder and Stoughton, 27, Paternoster-row.

THE WORLD of ANECDOTE. Part I. "Ways and Means of Doing Good," is now ready, price 1s., post free.
 London: Hodder and Stoughton, 27, Paternoster-row.

Now ready, the THIRD EDITION of
JESUS CHRIST: His Times, Life, and Work. By E. DE FRIESSE, D.D. Translated by ANNIE HANWOOD. New and cheaper edition, large crown 8vo, 3s. cloth.

"One of the most valuable additions to Christian literature which the present generation has seen."—*Contemporary Review*.

"The Life of Christ is more dramatically unfolded in this volume than in any other work with which we are acquainted."—*Spectator*.
 London: Hodder and Stoughton, 27, Paternoster-row.

Just published, in fcap. 8vo, price 5s. cloth,
APOSTOLIC CHRISTIANITY, and other Sermons, with a Scripture Study. By ROBERT AINSLIE HENFORD, M.A., LL.B.
 London: Hodder and Stoughton, 27, Paternoster-row.

Now ready, in fcap. 8vo, price 5s., cloth,
THE SON of MAN: Discourses on the Humanity of Jesus Christ, delivered at Paris and Geneva. With an Address on the Teaching of Jesus Christ. By FRANK COULLE, D.D.
 "There is fire in the spirit, a depth in the spirit, and a chime in the rhetoric that charms the reader."—*Hornet*.
 London: Hodder and Stoughton, 27, Paternoster-row.

Just published, in fcap. 8vo, price 4s. 6d., cloth,
CHOSEN WORDS from CHRISTIAN WRITERS on RELIGION: its Evidence, Trials, Privileges, and Obligations. Edited by the Author of "Thoughts on Devotion," &c.
 London: Hodder and Stoughton, 27, Paternoster-row.

Now ready, in fcap. 8vo, price 5s., cloth,
PSALMS and HYMNS FROM HOLY SCRIPTURE, arranged for Chants and Anthems; (Weigh-house Series), containing 66 passages for chanting, and 44 anthem words, in sizes to bind with all hymn books.
 48mo, limp cloth 4d. } Or in { 25s.
 32mo, stiff cloth 6d. } sheets { 38s.
 18mo, stiff cloth 6d. } for { 38s.
 18mo, dble. cols., stiff cloth 8d. } binding { 50s.
 12mo, stiff cloth 8d. } per 100. { 30s.
 12mo, with chants, without words of anthems, 1s.
 * A Liberal Allowance to Congregations.
 London: Hodder and Stoughton, 27, Paternoster-row.

Just published, price 2s. 6d.,
ON the USE of JEHOVAH and ELOHIM in the PENTATEUCH as Consistent with and Confirmatory of its Mosaic Authorship. By H. T. LONGMANS, London.

New Edition, in crown 8vo, price 8s. 6d. cloth,
THE POWER of the SOUL over the BODY. By GEORGE MOORE, M.D., M.B.C.P.L., Author of "The Use of the Body in Relation to the Mind," "Man and his Motives," &c. Sixth Edition, revised and Enlarged.
 "This volume has great very rare ability, and in a charms to the common reader. style of remarkable power and The subject concerns us all."—*Rock*.
 "It commends itself to the and interesting thought clearly by its perspicuity, as well as to the more advanced student by its depth of thought."—*Evangelical Magazine*.
 "The highest interests of man are here treated with thoughtfulness, and Christian."—*Contemporary Review*.
 London: Longmans, Green, and Co., Paternoster-row.

Now ready, price 6d.
THE BAPTIST MAGAZINE for MAY, 1869.

CONTENTS.—A Charge Delivered at the Ordination of Mr. G. Jarman, at Blisworth—The Anabaptists and the Seventh Day—The Rev. J. P. Lewis—A Sermon for Little Folks on a Little Captive Maid—Notes and Extracts about Anti-Slavery—The Baptists in England Eighty years ago—The Irish Church—Short Notes—Reviews—Intelligence—Missionary Herald—Chronicle of the British and Irish Baptist Home Mission.

In order to insure early and punctual delivery of the BAPTIST MAGAZINE, send Postage Stamps or Post-office Order for 6d. to Yates and Alexander, and it will be forwarded monthly, post free, for the year.

Yates and Alexander, 7, Symonds' Inn, Chancery-lane.

THE NEW AND POPULAR NOVELS.

Now ready, at all the Libraries.
TRUE LOVE. By Lady DI BEAUCLERK, Author of "A Summer and Winter in Norway." One Vol.

"A charming story. It is evident that Lady Di Beauclerk may, if it so please her, become one of the most powerful and popular novelists of the time."—*Post*.

MADAME SILVA'S SECRET. By Mrs. KILGART. Three Vols.
 "A book of genuine and well-sustained interest."—*Star*.

ADVENTURES of MRS. HARDCASTLE. By Lady CHARLES THYNNE. Three Vols.
 "A thoroughly interesting book."—*Examiner*.

ERICK THORBURN. Three Vols.
 "An interesting and thoroughly healthy story."—*Athenaeum*.

IZA'S STORY. By GRACE RAMSAY, Author of "A Woman's Trials." Three Vols. [Next week.]
 Hurst and Blackett, 15, Great Marlborough-street.

NEW BOOKS.

HE KNEW HE WAS RIGHT. By ANTHONY TROLLOPE. With 64 Illustrations by MARCUS STONE. 2 Vols., demy 8vo, 31s.

HOMER'S ILLIAD in ENGLISH RHYMED VERSE. By CHARLES MERRIVALE, B.D., D.C.L., Chaplain to the Speaker, &c. 2 Vols., demy 8vo, 34s.

THE NEW TESTAMENT AUTHORIZED VERSION REVISED. By HENRY ALFORD, D.D., Dean of Canterbury, crown 8vo, 6s.

THE SACRISTAN'S HOUSEHOLD. By the Author of "Mabel's Progress," &c. 2 Vols., post 8vo, 31s.

PRIMEVAL MAN: Being an Examination of some Recent Speculations. By the DUKE of AROILL. Second Edition, crown 8vo, 4s. 6d.

TWILIGHT HOURS: A Legacy of Verse. By SARAH WILLIAMS (Sadie). Second Edition, crown 8vo, 6s.

THE PRESENCE of CHRIST. By the Rev. A. W. THOMOLD. Crown 8vo, 3s. 6d.

KRILOF and HIS FABLES. By W. R. S. RALSTON. With Illustrations by HOUGHTON and ZWICKER. Second Edition, crown 8vo, 5s.

LIVES of INDIAN OFFICERS, Illustrative of the History of the Civil and Military Services of India. By JOHN WILLIAM KAYE. New and Cheaper Edition, 3 Vols., crown 8vo, 6s. each.

POEMS (Including "Lady Grace," a Drama in Five Acts). By MABELLA BUTE SNEYLEY. Second Edition, crown 8vo, 5s.

THE METAPHORS of ST. PAUL. By J. S. HOWSON, D.D., Dean of Chester. Second Edition. Crown 8vo, 3s. 6d.

THE TRAGEDIES of ÆSCHYLUS. A New Translation. With a Biographical Essay and an Appendix of Rhymed Choral Odes. By E. H. PLUMPTRE, M.A. 3 vols., Crown 8vo, 12s.

BRITISH SPORTS and PASTIMES. Edited by ANTHONY TROLLOPE. Post 8vo, 10s. 6d.

PAUL GOSSLETT'S CONFESSIONS in LOVE, LAW, and the CIVIL SERVICE, with Illustrations by MARCUS STONE. Post 8vo, 2s. 6d.

CHILD-WORLD. By the Authors of, and Uniform with, "Poems written for a Child." With Illustrations. Square 32mo, 3s. 6d.

POEMS and ROMANCES. By GEORGE AUGUSTUS SIMCOX, Author of "Prometheus Unbound." Crown 8vo, 6s.

THE REGULAR SWISS ROUND. By the Rev. HARRY JONES, M.A. With Illustrations, small 8vo, 3s. 6d.

WEEK-DAY SERMONS. By R. W. DALE, M.A. New and Cheaper Edition. Crown 8vo, 3s. 6d.

ANOTHER ENGLAND: Life, Living, Home in Victoria. By E. CARTON BOOTH, late Inspector of Settlement for the Government of Victoria, Australia. Post 8vo, 7s. 6d.

GIRLHOOD and WOMANHOOD. By SARAH TYTLER. Uniform with "Papers for Thoughtful Girls." Crown 8vo, 5s.

Strahan and Co., Publishers, 56, Ludgate-hill.

Published by ARTHUR MIALL, at No. 18, Bouverie-street, London; and printed by ROBERT KINGSTON BURT, Wincoburn-street, Fleet-street, London.—Wednesday, May 19, 1869.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Prices will compare advantageously with any of the trade. The Forms and Account Books required by Companies' Acts, 1862 and 1867, kept in the most complete and up-to-date manner. Official and Executed. — ARTHUR MIALL, 49, Fleet-street, and opposite the Railway Station, London.

